

THE BOOK  
OF  
COMMON PRAYER

AND  
ADMINISTRATION OF THE SACRAMENTS AND OTHER  
RITES AND CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF

**The Reformed Episcopal Church**  
IN THE DOMINION OF CANADA;

OTHERWISE KNOWN AS

**The Protestant Church of England.**

TOGETHER WITH

THE PSALTER, OR PSALMS OF DAVID,

AND THE FORM AND MANNER OF MAKING, ORDAINING,  
AND CONSECRATING OF BISHOPS, PRESBYTERS,  
AND DEACONS.



PRINTED FOR THE SYNOD OF CANADA.

1922

**THIS IS TO CERTIFY**, that this **BOOK OF COMMON PRAYER** has been adopted by the First Synod in the Dominion of Canada of the Reformed Episcopal Church, and that it was approved, and its publication and use authorized, by the General Council held in Cleveland, O., in May, 1891. It is hereby declared to be the Liturgy of the **REFORMED EPISCOPAL CHURCH IN CANADA AND NEW-FOUNDLAND**, and it is to be received and used as such by all members of said Church, in these countries, from and after the First Day of June, in the year of Our Lord, one thousand eight hundred and ninety two.

**SAMUEL FALLOWS**

*Presiding Bishop of the Reformed Episcopal Church.*

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## THE PREFACE.

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**I**T has been the endeavour of the persons appointed to revise the Book of Common Prayer for the use of the Reformed Episcopal Church in the Dominion of Canada—which is the Protestant Church of England—to follow as closely as possible the arrangements and language of the old liturgy of the Church of England, which is so justly venerated and admired.

Accordingly, no alterations have been made, except such as seemed imperatively necessary to harmonize the services of the Church with the clear teaching of the Word of God as enunciated by the Protestant Reformers.

The un-revised Prayer Book has ever been the stronghold of the Sacerdotalist and Ritualist, who have found in many of its expressions ample justification for un-Protestant teaching and ritual.

In the present Book, these expressions have been either altogether excluded, or they have been so explained as to render their meaning perfectly clear and scriptural.

If any doubts shall arise (and “nothing can be so plainly set forth but that doubts may arise in the use and practice of the same”) concerning the manner how to understand, do and execute the things contained in this Book, the parties that so doubt or diversely take anything, shall always resort to the Bishop having jurisdiction, who, by his discretion, shall take order for the quieting or appeasing of the same: so that the same order be not contrary to anything contained in this Book. And, if such Bishop be in doubt, then he may send for the resolution thereof to the Presiding Bishop, provided that all parties shall have the right to appeal to the General Council of this Church, whose decision shall be final.

It is earnestly hoped that this Book, as now set forth for use, will be received by every member of our Church in a “candid and charitable frame of mind, without prejudice and prepossession”; and that it will tend to the advancement in these days of error of those Protestant and evangelical principles which the Reformed Episcopal Church has been raised up to maintain.

And may Almighty God of His great goodness, accompany with His blessing this and every endeavour to promulgate His truth to mankind; for the sake of Jesus Christ our blessed Lord and Saviour. *Amen.*



# DECLARATION OF PRINCIPLES

## OF THE REFORMED EPISCOPAL CHURCH,

*Adopted December 2nd, 1873.*

### I.

**T**HE Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole rule of Faith and Practice; in the Creed "commonly called the Apostles' Creed"; in the Divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

### II.

This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

### III.

This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

### IV.

This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

*First,* That the Church of Christ exists only in one order or form of ecclesiastical polity:

*Second,* That Christian Ministers are "priests" in another sense than that in which all believers are "a royal priesthood":

*Third,* That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father:

*Fourth,* That the Presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine:

*Fifth,* That Regeneration is inseparably connected with Baptism.



## Table of Lessons.

	<i>Morning.</i>	<i>Evening.</i>
<b>Advent Sunday.</b>		
First Lesson	Isaiah .....1	Isaiah .....2 : or 4 v. 2
Second Lesson	1 Peter..1 v. 22 to 2 v. 11	John.....11 to v. 17
<b>2nd Sun. in Adv.</b>		
First Lesson	Isaiah .....5	Isaiah....11 to v. 11 : or 24
Second Lesson	2 Peter .....2	John.....14
<b>3rd Sun. in Adv.</b>		
First Lesson	Isaiah .....25	Isaiah..26 : or 28 v. 5 to 19
Second Lesson	1 John .....4 v. 7	John.....19 to v. 25
<b>4th Sun. in Adv.</b>		
First Lesson	Isaiah .....30 to v. 27	Isaiah..32 : or 33 v. 2 to 23
Second Lesson	Revelation .....4	Revelation .....5
<b>Christmas Day.</b>		
First Lesson	Isaiah.....9 to v. 8	Isaiah .....7 v. 10 to 17
Second Lesson	Luke .....2 to v. 15	Titus.....3 v. 4 to 9
<b>1st Sun. after Chris.</b>		
First Lesson	Isaiah .....35	Isaiah .....38 or 40
Second Lesson	Revelation .....16	Revelation.....18
<b>2nd Sun. after Chris.</b>		
First Lesson	Isaiah .....42	Isaiah .....43 or 44
Second Lesson	Matthew ..4 & 5 to v. 13	Acts.....2 v. 22
<b>1st Sun. after Epip.</b>		
First Lesson	Isaiah .....51	Isaiah..52 v. 13 & 53 : or 54
Second Lesson	Matthew. 6 v. 19 to 7 v. 7	Acts .....6
<b>2nd Sun. after Epip.</b>		
First Lesson	Isaiah .....55	Isaiah .....57 or 61
Second Lesson	Matthew .....10 v. 24	Acts .....10 to v. 24
<b>3rd Sun. after Epip.</b>		
First Lesson	Isaiah .....62	Isaiah .....65 or 66
Second Lesson	Matthew .....15 to v. 21	Acts .....16 v. 16
<b>4th Sun. after Epip.</b>		
First Lesson	Job .....27	Job .....28 or 29
Second Lesson	Matthew....19 v. 3 to 27	Acts .....20 v. 17
<b>5th Sun. after Epip.</b>		
First Lesson	Proverbs .....1	Proverbs .....3 or 8
Second Lesson	Matt..22 v. 41 to 23 v. 13	Acts .....25
<b>6th Sun. after Epip.</b>		
First Lesson	Proverbs .....9	Proverbs.....11 or 15
Second Lesson	Matt .....26 v. 31 to 57	Romans.....2 to v. 17
<b>Septuagesima.</b>		
First Lesson	Genesis ....1 & 2 to v. 4	Genesis ..2 v. 4 : or Job 38
Second Lesson	Revelation ....21 to v. 9	Rev .....21 v. 9 to 22 v. 6
<b>Sexagesima.</b>		
First Lesson	Genesis .....3	Genesis .....6 or 8
Second Lesson	Matthew.....17 v. 14	Acts ....18 v. 24 to 19 v. 21
<b>Quinquagesima.</b>		
First Lesson	Genesis.....9 to v. 20	Genesis.....12 or 13
Second Lesson	Matthew.....21 v. 23	Acts ....22 v. 23 to 23 v. 12
<b>1st Sun. in Lent.</b>		
First Lesson	Genesis..19 v. 12 to v. 30	Genesis ..22 to v. 20 : or 23
Second Lesson	Matthew.....25 to v. 31	Acts .....28 to v. 17
<b>2nd Sun. in Lent.</b>		
First Lesson	Genesis .....27 to v. 41	Genesis .....28 or 32
Second Lesson	Matthew.....27 v. 57	Romans .....5
<b>3rd Sun. in Lent.</b>		
First Lesson	Genesis .....37	Genesis .....30 or 40
Second Lesson	Mark.....4 to v. 35	Romans .....10
<b>4th Sun. in Lent.</b>		
First Lesson	Genesis .....42	Genesis .....43 or 45
Second Lesson	Mark....7 v. 24 to 8 v. 10	Romans .....14



# TABLE OF LESSONS.

vii.

	Morning.	Evening.
<i>24th Sun. in Lent.</i>		
First Lesson	Exodus.....3	Exodus.....5 : or 6 to v. 14
Second Lesson	Mark...11 v. 27 to 12 v. 13	1 Peter .....4
<i>Sun. next before Easter.</i>		
First Lesson	Exodus.....9	Exodus.....10 or 11
Second Lesson	Mark .....15 to v. 42	1 Cor.....12 to v. 28
<i>Easter Day.</i>		
First Lesson	Exodus .....12 to v. 29	Exodus.....12 v. 29 : or 14
Second Lesson	Rev.....1 v. 10 to v. 19	John....20 v. 11 to v. 19 or Rev. 5.
<i>1st Sun. after Easter.</i>		
First Lesson	Numbers ....16 to v. 36	Num. 16 v. 36 : or 17 to v. 12
Second Lesson	1 Cor. ....15 to v. 29	John ....20 v. 24 to v. 30 : or 21 v. 10.
<i>2nd Sun. after Easter.</i>		
First Lesson	Numbers ....20 to v. 14	Num....20 v. 14 to 21 v. 10
Second Lesson	Luke.....10 v. 17	Galatians .....2
<i>3rd Sun. after Easter.</i>		
First Lesson	Numbers .....22	Numbers.....28 or 24
Second Lesson	Luke .....14 to v. 25	Ephesians .....2
<i>4th Sun. after Easter.</i>		
First Lesson	Deut .....4 to v. 23	Deut ....4 v. 23 to 41 : or 5
Second Lesson	Luke..18 v. 31 to 19 v. 11	Phil .....2
<i>5th Sun. after Easter.</i>		
First Lesson	Deut .....6	Deut. ....9 or 10
Second Lesson	Luke .....22 to v. 31	Col .....3 v. 18 to 4 v. 7
<i>Sun. after Ascension.</i>		
First Lesson	Deut. .. .....30	Deut.....34 : or Joshua 1
Second Lesson	John .....1 to v. 29	2 Thess .....1
<i>Whitsun-Day.</i>		
First Lesson	Deut. ....16 to v. 18	Isa .....11 : or Ex. 36 v. 25
Second Lesson	Romans.....8 v. 18	Gal ..5 v. 16 : or Acts 18 v. 24 to 19 v. 21.
<i>Trinity Sunday.</i>		
First Lesson	Isaiah .....6 to v. 11	Gen....18 : or 1 & 2 to v. 4
Second Lesson	Rev .....1 to v. 9	Eph...4 to v. 17 : or Mat. 3
<i>1st Sun. after Trin.</i>		
First Lesson	Josh ....3 v. 7 to 4 v. 15	Jos. 5 v. 13 to 6 v. 21 : or 24
Second Lesson	John..11 v. 47 to 12 v. 20	Hebrews .....6
<i>2nd Sun. after Trin.</i>		
First Lesson	Judges .....4	Judges .....5 : or 6 v. 11
Second Lesson	John.....16 v. 16	Hebrews .....11 v. 17
<i>3rd Sun. after Trin.</i>		
First Lesson	1 Sam .....2 to v. 27	1 Sam.....3 : or 4 to v. 19
Second Lesson	John.....20 v. 19	James .....4
<i>4th Sun. after Trin.</i>		
First Lesson	1 Sam .....12	1 Sam .....13 : or Ruth 1
Second Lesson	Acts .....4 to v. 32	1 Peter .....5
<i>5th Sun. after Trin.</i>		
First Lesson	1 Sam .....15 to v. 34	1 Sam .....16 or 17
Second Lesson	Acts .....8 v. 5 to v. 26	1 John .....2 v. 15
<i>6th Sun. after Trin.</i>		
First Lesson	2 Sam .....1	2 Sam....12 to v. 24 : or 18
Second Lesson	Acts .....11	3 John.
<i>7th Sun. after Trin.</i>		
First Lesson	1 Chronicles .....21	1 Chr ....22 : or 28 to v. 21
Second Lesson	Acts .....16 v. 16	Matt.....5 v. 13 to v. 33
<i>8th Sun. after Trin.</i>		
First Lesson	1 Chron.. 29 v. 9 to v. 29	2 Chr.....1 : or 1 Kings 3
Second Lesson	Acts .....20 v. 17	Matthew .....9 to v. 18 [11 v. 26
<i>9th Sun. after Trin.</i>		
First Lesson	1 Kings .....10 to v. 25	1 Kings ....11 to v. 15 : or
Second Lesson	Luke ..9 v. 51 to 10 v. 17	Matthew.....13 to v. 24
<i>10th Sun. after Trin.</i>		
First Lesson	1 Kings .....12	1 Kings .....13 or 17
Second Lesson	Romans .....2 to v. 17	Matt....16 v. 24 to 17 v. 14
<i>11th Sun. after Trin.</i>		
First Lesson	1 Kings .....18	1 Kings .....19 or 21
Second Lesson	Romans .....8 to v. 18	Matthew.....21 to v. 23



	Morning.	Evening.
<i>12th Sun. after Trin.</i>		[4 v. 8 to 38
First Lesson	1 Kings .....22 to v. 41	2 Kings.....2 to v. 16 : or
Second Lesson	Romans .....12	Matthew .....24 v. 29
<i>13th Sun. after Trin.</i>		
First Lesson	2 Kings .....5	2 Kings....6 to v. 24 : or 7
Second Lesson	1 Corinthians .....3	Matt .....27 v. 27 to v. 57
<i>14th Sun. after Trin.</i>		
First Lesson	2 Kings .....9	2 Kings..10 to v. 32 : or 13
Second Lesson	1 Corinthians .....9	Mark .....5 v. 21
<i>15th Sun. after Trin.</i>		
First Lesson	2 Kings .....18	2 Kings..19 : or 23 to v. 31
Second Lesson	1 Cor.....14 v. 20	Mark .....7 to v. 24
<i>16th Sun. after Trin.</i>		
First Lesson	2 Chronicles .....36	Neh .....1 & 2 to v. 9 : or 8
Second Lesson	2 Corinthians.....4	Mark .....11 to v. 27
<i>17th Sun. after Trin.</i>		
First Lesson	Jeremiah.....5	Jeremiah.....22 or 35
Second Lesson	2 Cor .....11 to v. 30	Mark .....14 v. 53
<i>18th Sun. after Trin.</i>		
First Lesson	Jeremiah .....36	Ezek.....2 : or 13 to v. 17
Second Lesson	Gal .....4 v. 21 to 5 v. 13	Luke .....2 v. 21
<i>19th Sun. after Trin.</i>		
First Lesson	Ezekiel .....14	Ezek .....18 : or 24 v. 15
Second Lesson	1 Thess .....5 v. 24	Luke .....6 to v. 20
<i>20th Sun. after Trin.</i>		
First Lesson	Ezekiel .....34	Ezek .....37 : or Daniel 1
Second Lesson	Philippians.....4	Luke .....9 v. 28 to v. 51
<i>21st Sun. after Trin.</i>		
First Lesson	Daniel .....3	Daniel .....4 or 5
Second Lesson	1 Thess.. .....2	Luke .....13 to v. 18
<i>22nd Sun. after Trin.</i>		
First Lesson	Daniel .....6	Daniel.....7 v. 9 : or 12
Second Lesson	1 Timothy .....1 to v. 18	Luke .....17 v. 20
<i>23rd Sun. after Trin.</i>		
First Lesson	Hosea .....14	Joel.....2 v. 21 : or 3 v. 9
Second Lesson	2 Timothy .....2	Luke .....21 v. 5
<i>24th Sun. after Trin.</i>		
First Lesson	Amos .....3	Amos.....5 or 9
Second Lesson	Philemon	Luke....23 v. 50 to 24 v. 13
<i>25th Sun. after Trin.</i>		
First Lesson	Habakkuk .....2	Habak .....3 : or Zeph. 3
Second Lesson	Hebrews .....8	John .....4 to v. 31
<i>26th Sun. after Trin.</i>		[Malachi 3 and 4
First Lesson	Ecclesiastes .....11 & 12	Haggai .....2 to v. 10 : or
Second Lesson	Hebrews .....13	John .....7 to v. 25



## Lessons Proper for Special Days.

	<i>Morning.</i>	<i>Evening.</i>
<i>Circumcision.</i>		
First Lesson	Genesis .....17 v. 9	Deuteronomy.....10 v. 12
Second Lesson	Romans .....2 v. 17	Colossians ....2 v. 8 to v. 18
<i>Epiphany.</i>		
First Lesson	Isalah .....60	Isaiah .....49 v. 13 to v. 24
Second Lesson	Luke .....3 v. 15 to v. 23	John .....2 to v. 12
<i>First day of Lent.</i>		
First Lesson	Isaiah.....58 to v. 13	Jonah .....3
Second Lesson	Mark ....2 v. 13 to v. 23	Hebrews....12 v. 3 to v. 18
<i>Mon. before Easter.</i>		
First Lesson	Lamentations..1 to v. 15	Lamentations .....2 v. 13
Second Lesson	John .....14 to v. 15	John .....14 v. 15
<i>Tues. before Easter.</i>		
First Lesson	Lamentations..3 to v. 34	Lamentations .....3 v. 34
Second Lesson	John .....15 to v. 14	John .....15 v. 14
<i>Wednes. before Easter.</i>		
First Lesson	Lamentations..4 to v. 21	Daniel.....9 v. 20
Second Lesson	John .....16 to v. 16	John .....16 v. 16
<i>Thurs. before Easter.</i>		
First Lesson	Hosea .....13 to v. 15	Hosea .....14
Second Lesson	John .....17	John.....13 to v. 36
<i>Good Friday.</i>		
First Lesson	Genesis .....22 to v. 20	Isaiah .....52 v. 13 & 53
Second Lesson	John .....18	1 Peter .....2
<i>Easter Even.</i>		
First Lesson	Zechariah .....9	Hosea .....5 v. 8 to 6 v. 4
Second Lesson	Luke .....23 v. 50	Romans.....6 to v. 14
<i>Mon. in Easter-Week.</i>		
First Lesson	Exodus .....15 to v. 22	Ecclesiastes .....12
Second Lesson	Luke .....24 to v. 13	Matthew.....28 to v. 10
<i>Tues. in Easter-Week.</i>		
First Lesson	2 Kings..13 v. 14 to v. 22	Ezekiel .....37 to v. 15
Second Lesson	John .....21 to v. 15	John .....21 v. 15
<i>Ascension Day.</i>		
First Lesson	Daniel ....7 v. 9 to v. 15	2 Kings.....2 to v. 16
Second Lesson	Luke .....24 v. 44	Hebrews .....4

## Proper Psalms on Certain Days.

	<i>Morn.</i>	<i>Even.</i>		<i>Morn.</i>	<i>Even.</i>
<i>Christmas Day.</i>	Ps. 19	Ps. 89	<i>Easter Day.</i>	Ps. 2	Ps. 113
"    "	" 45	" 110	"    "	" 57	" 114
"    "	" 85	" 132	"    "	" 111	" 118
<i>First Day of Lent.</i>	Ps. 6	Ps. 102	<i>Ascension Day.</i>	Ps. 8	Ps. 24
"    "	" 32	" 130	"    "	" 15	" 47
"    "	" 38	" 143	"    "	" 21	" 108
<i>Good Friday.</i>	Ps. 22	Ps. 69	<i>Whitsun-Day.</i>	Ps. 48	Ps. 104
"    "	" 40	" 88	"    "	" 68	" 145
"    "	" 54		"    "		

NOTE.—Other Lessons, suitable to time or place, may be used in conducting the Services of this Church.

NOTE.—Where verses occur which are by the Minister considered unsuitable to be read in Public, they may be omitted.

Lessons from the Apocrypha shal. not be read in the Services of this Church.



[EXTRACT FROM THE CANONS OF THE REFORMED EPISCOPAL  
CHURCH.]

## TITLE I., CANON XII.

On occasions of public worship, invariably on the morning of the Lord's Day, commonly called Sunday, and at other times at the discretion of the minister, the Prayer Book set forth at any time by the General Council is to be used in the congregations of this Church: *Provided*, that nothing in this Canon is to be understood as precluding extempore prayer before or after the sermon, or on emergent occasions.

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### THE ORDER FOR MORNING AND EVENING PRAYER, &c.

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¶ In conducting the services of this Church, except when kneeling or otherwise specified, the minister shall face the people, and in no part of Divine Service is the minister to officiate with his back to the congregation in the body of the church.

¶ It shall not be necessary to repeat any Prayer or Collect which has once been used during the same service, or to use more than one Creed, or one form of prayer for the King's Majesty when various services are combined.

¶ An extemporaneous prayer may be used before and after the sermon, and upon emergent occasions.

¶ Hymns or hymn books calculated to impart teaching of a sacerdotal character shall not be used in the services of this Church.

¶ The minister may at his discretion introduce in the Prayer for all conditions of men after *estate*, and in the Litany after *all sick persons*, the words *especially those for whom our prayers are desired*. And in the General Thanksgiving, after *to all men*, the words *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them*.

¶ In the Apostles' Creed any Churches may insert after the words, *was crucified, dead, and buried*, the words, *He descended into Hell*, or the words, *He went into the place of departed spirits*.



## THE ORDER FOR MORNING PRAYER.

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¶ At the beginning of Morning Prayer the Minister shall read some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

**W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psalms li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalms li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalms vi. 1.*

Repent ye; for the Kingdom of Heaven is at hand. *St. Matt. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalms cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 8, 9.*

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here pre-



sent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me :

¶ A general Confession to be said by the whole Congregation after the Minister, all kneeling.

**A**LMIGHTY and most merciful Father ; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ Then shall the Minister say, all kneeling,

**A**LMIGHTY God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness and live ; and who dost declare and pronounce to thy people that are penitent, the Remission of their sins : beseech thee to grant us true repentance and thy Holy Spirit, that those things which we do at this time may be acceptable unto thee ;



and that the rest of our life hereafter may be pure and holy, so that at the last we may come to thy eternal joy through Jesus Christ our Lord.

¶ The people shall answer here, and at the end of all other prayers, *Amen*.

¶ Then the Minister shall say the Lord's Prayer with an audible voice; the people repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ Then likewise he shall say,

O Lord, open thou our lips.

*Answer.* And our mouth shall shew forth thy praise.

*Minister.* O God, make speed to save us.

*Answer.* O Lord, make haste to help us.

¶ Here, all standing up, the Minister shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is and ever shall be: world without end.

*ter.* Praise ye the Lord.

The Lord's Name be praised.



¶ Then shall be said or sung this Psalm following : except on *Easter-Day*, upon which another Anthem is appointed ; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary Course of the Psalms.

*Venite, exultemus Domino. Psalm xcv.*

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with Psalms.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swear in my wrath : they should not enter into my rest.

Glory be to the Father, and to the Son, and to the Holy Ghost ;



As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Psalms in order as they are appointed. And at the end thereof, and likewise at the end of *Benedictus*, *Magnificat*, and *Nunc Dimittis*, shall be repeated,

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung the Hymn called *Te Deum Laudamus*.

¶ Note, That before every Lesson the Minister shall say, *Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book*: And after every Lesson, *Here endeth the First, or the Second Lesson*.

*Te Deum Laudamus.*

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubim, and Seraphim: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth; Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: acknowledge thee;



The Father : of an infinite Majesty ;  
Thine honourable, true : and only Son ;  
Also the Holy Ghost : the Comforter.  
Thou art the King of Glory : O Christ.  
Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver  
man : thou didst humble thyself to be born  
of a Virgin.

When thou hadst overcome the sharpness  
of death : thou didst open the Kingdom of  
Heaven to all believers.

Thou sittest at the right hand of God : in  
the Glory of the Father.

We believe that thou shalt come : to be  
our Judge.

We therefore pray thee, help thy servants :  
whom thou hast redeemed with thy precious  
blood.

Make them to be numbered with thy Saints :  
in glory everlasting.

O Lord, save thy people : and bless thine  
heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy name : ever world  
without end.

Vouchsafe, O Lord : to keep us this day  
without sin.

O Lord, have mercy upon us : have merc  
upon us.

O Lord, let thy mercy lighten upon us,  
our trust is in thee.

O Lord, in thee have I trusted :  
never be confounded.

ty ;

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following except when that shall happen to be read in the Chapter for the Day.

*Benedictus.* St. Luke i. 68.

**B**LESSED be the Lord God of Israel: for he hath visited, and redeemed his people; And hath raised up a mighty salvation for us: in the house of his servant David; As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers; and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, in the shadow of death; and to guide our feet into the way of peace.

For thy glory be to the Father, and to the Son: and to the Holy Ghost;



As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

¶ *Or this Psalm.*

*Jubilate Deo.* Psalm c.

BE joyful in the Lord; all ye lands:  
serve the Lord with gladness, and  
come before his presence with a song.

Be ye sure that the Lord he is God: it is  
he that hath made us, and not we ourselves:  
we are his people, and the sheep of his pas-  
ture.

O go your way into his gates with thanks-  
giving, and into his courts with praise: be  
thankful unto him, and speak good of his  
name.

For the Lord is gracious, his mercy is ever-  
lasting: and his truth endureth from genera-  
tion to generation.

Glory be to the Father, and to the Son:  
and to the Holy Ghost;

As it was in the beginning, is now, and ever  
shall be: world without end. Amen.

¶ Then shall be said the Apostles' Creed by the Minister and  
people, standing.

BELIEVE in God the Father Almighty,  
Maker of heaven and earth:

And in Jesus Christ his only Son our Lord,  
Who was conceived by the Holy Ghost, Born  
of the Virgin Mary, Suffered under Pontius  
Pilate, Was crucified, dead, and buried; The  
third day he rose again from the dead, He  
ascended into heaven, And sitteth on the  
right hand of God the Father Almighty;

From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church—The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

The Lord be with you.

*Answer.* And with thy spirit.

*Minister.* Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

*Minister.* O Lord, shew thy mercy upon us.

*Answer.* And grant us thy salvation.

*Minister.* O Lord, save the King.

*Answer.* And mercifully hear us when we call upon thee.

*Minister.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Minister.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Minister.* Give peace in our time, O Lord.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Minister.* O God, make clean our hearts within us.

*Answer.* And take not thy holy Spirit from us.

¶ Then shall follow the Collects for Peace and Grace, except when the Ante-Communion Service is not read, in which case the Collect for the day shall be read first.



*The Second Collect, for Peace.*

**O** GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

*The Third Collect, for Grace.*

**O** LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ Here may be sung a Hymn or Anthem.

¶ Then these Prayers following may be read here, except when the Litany is read.

*A Prayer for the King's Majesty.*

**O** LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *GEORGE* and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly

gifts ; grant him in health and prosperity long to live ; strengthen him that he may vanquish and overcome all his enemies ; and finally, after this life, may he attain everlasting joy and felicity ; through Jesus Christ our Lord. *Amen.*

*A Prayer for the Royal Family.*

**A**LMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Elizabeth, Mary*, the Queen Mother, the Princess *Elizabeth*, and all the Royal Family : Endue them with thy holy Spirit ; enrich them with thy heavenly grace ; prosper them with all happiness ; and bring them to thine everlasting kingdom ; through Jesus Christ our Lord. *Amen.*

*A Prayer for the Governor-General of Canada.*

**L**ORD of all power and mercy, we earnestly beseech thee to assist with thy favour, the Governor-General appointed by our Sovereign Lord the King, over this Dominion of Canada : cause him, we pray thee, to walk before thee, and the people committed to his charge, in truth and righteousness ; and enable him to use his delegated power to thy glory, and to the public good, through Jesus Christ our Lord. *Amen.*

*A Prayer for the Clergy and People.*

**A**LMIGHTY and everlasting God, who alone workest great marvels ; Send down upon all Bishops and other Ministers, and upon the Congregations committed to their



charge, the healthful Spirit of thy grace ; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ A Collect or Prayer for all conditions of men, which may be used when the Litany is not said.

**O** GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men ; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for thy holy Church universal, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate ; that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

¶ Here may be used any of the occasional prayers, or extemporaneous prayer.

*A General Thanksgiving, to be said by the People with the Minister.*

**A**LMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all

thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

*A Prayer of St. Chrysostom.*

**A**Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

*2 Cor. xiii.*

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

*Here endeth the Order of Morning Prayer.*



# THE LITANY.

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¶ Here followeth the LITANY, or General Supplication, to be said when the Minister shall think fit.

**O** GOD the Father, of heaven : have mercy upon us miserable sinners.

*O God the Father, of heaven : have mercy upon us miserable sinners.*

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

*O God the Son, Redeemer of the world : have mercy upon us miserable sinners.*

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

*O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.*

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

*O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.*

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins ; spare us, good Lord, spare thy people, whom thou hast

redeemed with thy most precious blood, and be not angry with us for ever.

*Spare us, good Lord.*

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

*Good Lord, deliver us.*

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

*Good Lord, deliver us.*

From fornication, and all other sin ; and from all the deceits of the world, the flesh, and the devil,

*Good Lord, deliver us.*

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

*Good Lord, deliver us.*

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

*Good Lord, deliver us.*

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

*Good Lord, deliver us.*

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection



and Ascension; and by the coming of the Holy Ghost,

*Good Lord, deliver us.*

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

*Good Lord, deliver us.*

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

*We beseech thee to hear us, good Lord*

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant **GEORGE** our most gracious King and **Governor**;

*We beseech thee to hear us, good Lord.*

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

*We beseech thee to hear us, good Lord.*

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and preserve our gracious Queen *Elizabeth, Mary*, the Queen Mother, the Princess *Elizabeth*, and all the Royal Family;

*We beseech thee to hear us, good Lord.*

That it may please thee to endue the Governor-General, and all the members of the Council, with grace, wisdom, and understanding ;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and preserve all Christian Rulers and Magistrates ; giving them grace to execute justice, and to maintain truth ;

*We beseech thee to hear us, good Lord.*

That it may please thee to illuminate all Ministers of the Gospel with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

*We beseech thee to hear us, good Lord.*

That it may please thee to send forth labourers into thy harvest ;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep all thy people ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all nations unity, peace and concord ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all thy people increase of grace, to hear meekly thy



Word, and to receive it with pure affection,  
and to bring forth the fruits of the Spirit ;

*We beseech thee to hear us, good Lord.*

That it may please thee to bring into the  
way of truth all such as have erred, and are  
deceived ;

*We beseech thee to hear us, good Lord.*

That it may please thee to strengthen such  
as do stand ; and to comfort and help the  
weak-hearted ; and to raise up them that  
fall ; and finally to beat down Satan under  
our feet ;

*We beseech thee to hear us, good Lord.*

That it may please thee to succour, help,  
and comfort, all that are in danger, necessity,  
and tribulation ;

*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all  
that travel by land or by water, all women  
in the perils of childbirth, all sick persons  
and young children ; and to shew thy pity  
upon all prisoners and captives ;

*We beseech thee to hear us, good Lord.*

That it may please thee to defend, and  
provide for, the fatherless children, and  
widows, and all that are desolate and op-  
pressed.

*We beseech thee to hear us, good Lord.*

That it may please thee to have mercy  
upon all men ;

*We beseech thee to hear us, good Lord.*

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give and preserve to our use the kindiy fruits of the earth, so that in due time we may enjoy them ;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

*We beseech thee to hear us, good Lord.*

Son of God, we beseech thee to hear us.

*Son of God, we beseech thee to hear us.*

O Lamb of God, who takest away the sin of the world ;

*Grant us thy peace.*

O Lamb of God, who takest away the sin of the world ;

*Have mercy upon us.*

† The Minister may, at his discretion, begin the Litany here or omit all that follows, to the Prayer, "*We humbly beseech thee O Father,*" etc.

O Christ, hear us.

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*



Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord have mercy upon us.

*Lord, have mercy upon us.*

¶ Then shall the Minister, and the people with him, say the Lord's Prayer, if it has not previously been said.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, deal not with us according to our sins.

*Answer.* Neither reward us according to our iniquities.

) GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us may, by thy good providence, be brought to nought; that we thy servants, being hurt by persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

*O Lord, arise, help us, and deliver us for thy Name's sake.*

**O** GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

*O Lord, arise, help us, and deliver us for thine honour.*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

*Graciously look upon our afflictions.*

Pitifully behold the sorrows of our hearts.

*Mercifully forgive the sins of thy people.*

Favourably with mercy hear our prayers.

*O Son of David, have mercy upon us.*

Both now and ever vouchsafe to hear us  
O Christ.

*Graciously hear us, O Christ ; graciously hear us, O Lord Christ.*

*Minister.* O Lord, let thy mercy be shewed upon us ;

*Answer.* As we do put our trust in thee.

**W**E humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of thy Name turn from us all those evils that we most justly have deserved ; and grant, that in all our troubles we may put our whole trust and confidence



in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ Here may be used any of the occasional prayers, or extemporaneous prayer.

*A General Thanksgiving, to be said by the People, with the Minister.*

**A**LMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life ; but above all, for thine inestimable love in the redemption of the world by our LORD Jesus Christ ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives ; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days ; through Jesus Christ our LORD, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

*A Prayer of St. Chrysostom.*

**A**LMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise, that when two or three

are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

*2 Cor. xiii.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the Litany.*



## THE ORDER FOR EVENING PRAYER.

---

¶ At the beginning of Evening Prayer a suitable Hymn or Anthem may be sung; after which the Minister shall read some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

**W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psalm li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalm li. 9.*

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. *Psalm li. 17.*

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalm vi. 1.*

Repent ye; for the Kingdom of Heaven is at hand. *St. Matt. iii. 2.*

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psalms* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us : but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accom-



pany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me ;

¶ A general Confession to be said by the whole Congregation after the Minister, all kneeling.

**A**LMIGHTY and most merciful Father ; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ Then shall the Minister say, all kneeling,

**A**LMIGHTY God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness and live ; and who dost declare and pronounce to thy people being penitent, the Remission of their sins ; We beseech thee to grant us true repentance and thy Holy Spirit, that those things may please thee which we do at this present, and that the rest of our life hereafter may be

pure and holy, so that at the last we may come to thy eternal joy, through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall say the Lord's Prayer; the people repeating it with him.

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

¶ Then likewise he shall say,

O Lord, open thou our lips.

*Answer.* And our mouth shall shew forth thy praise.

*Minister.* O God, make speed to save us.

*Answer.* O Lord, make haste to help us.

¶ Here, all standing up, the Minister shall say,

Glory be to the Father, and to the Son : and to the Holy Ghost ;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

*Minister.* Praise ye the Lord.

*Answer.* The Lord's Name be praised.

¶ Then shall be said the Psalms in order as they are appointed. Then a lesson of the Old Testament, as is appointed. And after that, *Magnificat*, as follows:

*Magnificat.* St. Luke i. 46.

**M**Y soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour. For he hath regarded: the lowliness of his hand-maiden.



For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Or else this Psalm : except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.

*Cantate Domino.* Psalm xcviij.

**O** SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then a Lesson of the New Testament, as it is appointed. And after that, *Nunc dimittis*, as follows :

*Nunc dimittis.* St. Luke ii. 29.

**L**ORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation.

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Or else this Psalm : except it be on the Twelfth Day of the month.

*Deus misereatur.* Psalm lxxvii.

**G**OD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;



That thy way may be known upon earth :  
thy saving health among all nations.

Let the people praise thee, O God : yea,  
let all the people praise thee.

O let the nations rejoice and be glad : for  
thou shalt judge the folk righteously, and  
govern the nations upon earth.

Let the people praise thee, O God ; yea,  
let all the people praise thee.

Then shall the earth bring forth her in-  
crease : and God, even our own God, shall  
give us his blessing.

God shall bless us : and all the ends of the  
world shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall be said the Apostles' Creed by the Minister and  
the people, standing.

**I** BELIEVE in God the Father Almighty,  
Maker of heaven and earth :

And in Jesus Christ his only Son our Lord,  
Who was conceived by the Holy Ghost, Born  
of the Virgin Mary, Suffered under Pontius  
Pilate, Was crucified, dead and buried ; The  
third day he rose again from the dead, He  
ascended into heaven, And sitteth on the  
right hand of God the Father Almighty ;  
From thence he shall come to judge the  
quick and the dead.

I believe in the Holy Ghost ; The holy  
Catholic Church—The Communion of Saints ;  
The Forgiveness of sins ; The Resurrection of  
the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

The Lord be with you.

*Answer.* And with thy spirit.

*Minister.* Let us pray.

Lord have mercy upon us,

*Christ, have mercy upon us.*

*Minister.* O Lord, shew thy mercy upon us.

*Answer.* And grant us thy salvation.

*Minister.* O Lord, save the King.

*Answer.* And mercifully hear us when we call upon thee.

*Minister.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Minister.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Minister.* Give peace in our time, O Lord.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Minister.* O God, make clean our hearts within us.

*Answer.* And take not thy holy Spirit from us.

¶ Then shall follow three Collects ; the first of the Day ; the second for Peace ; the third for Aid against all Perils.

*The Second Collect at Evening Prayer.*

O GOD, from whom all holy desires, all good counsels, and all just works do proceed ; Give unto thy servants that peace which the world cannot give ; that both our hearts may be set to obey thy command-



ments, and also that by thee we, being defended from the fear of our enemies, may pass our time in rest and quietness ; through the merits of Jesus Christ our Saviour. *Amen.*

*The Third Collect, for Aid against all Perils.*

**L**IGHTEN our darkness, we beseech thee, O Lord ; and by thy great mercy defend us from all perils and dangers of this night ; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ Here may follow a Hymn or Anthem.

*A Prayer for the King's Majesty.*

**O** Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth ; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE* ; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way ; Endue him plenteously with heavenly gifts ; grant him in health and prosperity long to live ; strengthen him that he may vanquish and overcome all his enemies ; and finally, after this life, may he attain everlasting joy and felicity ; through Jesus Christ our Lord. *Amen.*

*A Prayer for the Royal Family.*

**A**L M I G H T Y God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Elizabeth*, Mary, the Queen Mother, the Princess *Elizabeth*,

and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

*A Prayer for the Governor-General of Canada.*

**L**ORD of all power and mercy, we earnestly beseech thee to assist with thy favour, the Governor-General appointed by our Sovereign Lord the King, over this Dominion of Canada: cause him, we pray thee, to walk before thee, and the people committed to his charge, in truth and righteousness; and enable him to use his delegated power to thy glory and to the public good, through Jesus Christ our Lord. *Amen.*

*A Prayer for the Clergy and People.*

**A**LMIGHTY and everlasting God, who alone workest great marvels; Send down upon all Bishops and other Ministers, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

*A Prayer for all Conditions of Men.*

**O** GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou



wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy Fatherly goodness all those who are any ways afflicted or distressed, in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ's sake. *Amen.*

¶ Here may be used any of the occasional Prayers, or extemporaneous Prayer.

*A General Thanksgiving, to be said by the People, with the Minister.*

**A**Lmighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only

with our lips, but in our lives ; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

*A Prayer of St. Chrysostom.*

**A**Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise, that when two or three are gathered together in thy name thou wilt grant their requests : Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

*2 Cor. xiii.*

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the Order of Evening Prayer.*



# PRAYERS AND THANKSGIVINGS

## UPON SEVERAL OCCASIONS.

¶ *For use before the two final prayers of Morning and Evening Service.*

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### PRAYERS.

#### *For Rain.*

**O** GOD, heavenly Father, who by thy Son Jesus Christ, hast promised to all those who seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

#### *For Fair Weather.*

**A**LMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain these immoderate rains, wherewith, for our sins, thou hast afflicted us; And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase, for our use and benefit; and give us grace, that we may learn, by thy punishments, to amend our lives, and for thy clemency to give thee thanks and praise; through Jesus Christ our Lord. *Amen.*

#### *In Time of Dearth and Famine.*

**O** GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; Behold, we beseech

thee, the afflictions of thy people ; increase the fruits of the earth by thy heavenly benediction ; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty ; for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and forever. *Amen.*

*For a Sick Person.*

**O** FATHER of mercies, and God of all comfort, our only help in time of need ; look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick *servant*, for whom our prayers are desired. Look upon *him* with the eyes of thy mercy ; comfort *him* with a sense of thy goodness ; preserve *him* from the temptations of the enemy ; give *him* patience under *his* affliction ; and, in thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory. Or else give *him* grace so to take thy visitation, that, after this painful life is ended, *he* may dwell with thee in life everlasting ; through Jesus Christ our Lord. *Amen.*

*For a Sick Child.*

**A**LMIGHTY God, and merciful Father, to whom alone belong the issues of life and death ; look down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick *child* for whom our prayers are desired. Deliver *him*, O Lord, in thy



good appointed time, from *his* bodily pain, and visit *him* with thy salvation; that if it should be thy good pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation. Or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour, Jesus Christ. *Amen.*

*In Time of Great Sickness and Mortality.*

O ALMIGHTY God, the Lord of life and death, of sickness and health; regard our supplications, we humbly beseech thee, and as thou hast visited us for our sins with great sickness and mortality, in the midst of thy judgment, O Lord, remember mercy. Have pity upon us miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom, which in the end will bring us to everlasting life; through Jesus Christ our Lord. *Amen.*

*For a Person under Affliction.*

O MERCIFUL God, and heavenly Father, who hast taught us, in thy holy Word, that thou dost not willingly afflict or grieve the children of men; Look with pity, we

beseech thee, upon the sorrows of thy *servant*, for whom our prayers are desired. In thy wisdom thou hast visited *him* with trouble, and brought distress upon *him*. Remember *him*, O Lord, in mercy; sanctify thy fatherly correction to *him*; endue *his* soul with patience under *his* affliction, and with resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace; through Jesus Christ our Lord. *Amen.*

*For a Person, or Persons, Going to Sea.*

O ETERNAL God, who alone spreadest out the heavens, and rulest the raging of the sea; we commend to thy Almighty protection, thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen.*

*For a Person, or Persons, Travelling by Land.*

O GOD, the Protector of all who trust in thee, we commend to thy Fatherly care, thy *servant* for whose protection from the dangers of travel our prayers are desired. Wherever *he* may go, let thy presence be with *him*. Keep *him* from sickness, from accident, and from violence. Let *his* conversation be always as becometh the Gospel



of Christ, and bring *him* in safety to the place where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen.*

*For Prisoners.*

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy; we humbly beseech thee, of thy goodness to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it anywhere but in thee. Relieve the distressed, protect the innocent, and awaken the guilty: and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin; through Jesus Christ our Lord. *Amen.*

*After Condemnation.*

O MOST gracious and merciful God, we earnestly beseech thee to have pity and compassion upon *those persons* recommended to our prayers, who now lie under the sentence of the law, and *are* appointed to die. Visit *them*. O Lord, with thy mercy and salvation; convince *them* of the mis-

able condition *they are in*, by *their* sins and wickedness; and let thy powerful grace produce in *them* such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give *them* a strong and lively faith in thy Son, our blessed Saviour, and make it effectual to the salvation of *their souls*. O Lord, in judgment remember mercy; and whatever sufferings *they are* to endure in this world, yet deliver *them*, O God, from the bitter pains of eternal death. Pardon *their* sins, and save *their souls*. For the sake and merits of thy dear Son, our blessed Saviour and Redeemer. *Amen.*

*In Time of War and Tumults.*

O ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy Son, Jesus Christ our Lord. *Amen.*

¶ Or this.

O ALMIGHTY Lord, who art a most strong tower to all those who put their trust in thee, to whom all things in heaven, in earth, and under the earth, do bow and



obey, be now and evermore our defence ; and make us to know and feel, that there is none other Name under heaven given to man, in whom, and through whom we may receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

*For those who are to be Ordained.*

**A**LMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son ; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the Ministry of thy Church. And, to those who shall be ordained to any holy function, give thy grace and heavenly benediction ; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men ; through Jesus Christ our Lord. *Amen.*

*For Ministers.*

**M**OST gracious God, the giver of all good and perfect gifts ; give thy grace, we beseech thee, to thy servant, to whom the charge of this congregation is committed ; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee,

to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ our only Mediator and Redeemer. *Amen.*

**O** HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with thy Ministers to the end of the world; be graciously pleased to bless the ministry and service of him, who is appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

**O** LORD, our God, we are not worthy that thou shouldest come under our roof; yet thou hast honoured thy servants with appointing them to stand in thy House, and to serve in thy name. To thee and to thy service we devote ourselves, soul, body, and spirit, with all their powers and faculties. Fill our memory with the words of thy Law; enlighten our understanding with the illumination of the Holy Ghost; and may all our wishes and desires centre in what thou hast commanded. And, to make us instrumental in promoting the salvation of the people committed to our charge, grant that we may faithfully administer thy holy Sacraments, and by our life and doctrine set forth thy true and lively Word. Be ever with us in the performance of all the duties



of our ministry ; in prayer, to quicken our devotion ; in praise, to heighten our love and gratitude ; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy Holy Word. Grant this, for the sake of Jesus Christ thy Son, our Saviour. *Amen.*

**M**OST merciful Father, we beseech thee to send down upon us thy servants, thy heavenly blessing ; and endue us with thy holy Spirit, that in preaching thy word, we may not only be in earnest to reprove, beseech, and rebuke with all patience and doctrine ; but also may be to such as believe, wholesome examples in word, in conversation, in love, in faith, in chastity, and in purity ; that, faithfully fulfilling our course, at the latter day we may receive the crown of righteousness laid up by the LORD, the righteous Judge, who liveth and reigneth one God, with the Father and the Holy Ghost, world without end. *Amen.*

*For Congregations.*

**O** GOD, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favour ; enlighten their minds more and more with the light of the everlasting Gospel ; graft in their hearts a love of the truth ; increase in them true religion ; nourish them with all goodness ; and of thy great mercy keep them in the same, O blessed Spirit, whom, with

the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone ; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace ; that with one heart they may desire the prosperity of thy holy Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism ; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness ; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting ; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art, with the Father and the Holy Ghost, one God, world without end. *Amen.*

*For Missionaries.*

O LORD Jesus Christ, the desire of all nations, watch over thy messengers



both by sea and land ; prosper their endeavours to spread thy Gospel among the heathen ; accompany the word of their testimony concerning the atonement, with demonstration of thy Spirit and of power. May they see thy work prospering in their hands ; and hasten the time, O gracious Saviour, when the multitude of the heathen shall be gathered into thy fold, and when all in every land who neglect thy salvation, shall be converted unto thee. Grant this, O Saviour, for the glory of thy name. *Amen.*

*For Youth and Institutions of Learning.*

**A**LMIGHTY God, the author of all being, our only true guide and protector, visit with thy blessing, we pray thee, our Sunday-schools and seminaries of learning. Inspire the teachers with a proper sense of their solemn duties, and with grace and strength to fulfill them. May our youth be trained up in thy nurture and admonition. Implant in their hearts that fear of the Lord which is the beginning of knowledge, and that faith which worketh by love and overcometh the world. Fill their memories with the words of thy law. Open their understandings to the truth, as in Jesus ; so that, made wise unto salvation, they may escape the pollutions of error and sin, and become strong in thy hands for the maintenance of pure and undefiled religion among men. Grant this, for the sake of Jesus Christ, thy Son, our Saviour. *Amen.*

*To be used at the Meetings of Ecclesiastical Bodies.*

**A**LMIGHTY and everlasting God, who, by thy Holy Spirit, didst preside in the councils of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world ; we beseech thee to be present with the council of this portion of thy Church here assembled in thy name and presence. Save them from all error, ignorance, pride, and prejudice ; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in our present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death ; till at length the whole of thy dispersed sheep, being gathered into thy fold, shall become partakers of everlasting life ; through the merits and death of Jesus Christ our Saviour. *Amen.*

*A Prayer for the Parliament of Canada.*

¶ To be used during the session.

**M**OST Gracious God, we humbly beseech thee, as for the United Kingdom of Great Britain and Ireland, and His Majesty's other dominions in general, so especially for this Dominion of Canada and the Parliament thereof, at this time assembled : that thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the



safety, honour and welfare of our Sovereign and this Dominion : that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessities, for them, for us, and thy whole Church, we humbly beg in the name, and through the mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

*Benediction.*

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant ; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight ; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ Or this.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, And of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

## THANKSGIVINGS.

*For Rain.*

**O** GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our LORD. *Amen.*

*For Fair Weather.*

**O** LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name, for this thy mercy, and will always declare thy loving kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

*For Plenty.*

**O** MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into plenty; We give thee humble thanks for this thy special



bounty ; beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort ; through Jesus Christ our Lord. *Amen.*

*For a Plentiful Harvest.*

**O** MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and in thy faithfulness hast given unto us a renewal of the Harvest ; we give thee humble thanks for this thy special bounty ; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort ; through Jesus Christ our Lord. *Amen.*

*For Peace and Deliverance from our Enemies.*

**O** ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving, for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it is of thy mercy that we are not consumed because thy compassions fail not. It is of thy goodness that we were not delivered over as a prey unto them ; and we beseech thee still to continue thy goodness toward us, that all the world may know that thou art our Saviour and mighty Deliverer ; through Jesus Christ our Lord. *Amen.*

*Thanksgiving for Peace.*

**O** ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies toward us; through Jesus Christ our Lord. *Amen.*

*For Deliverance from great Sickness and Mortality.*

**O** LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

*For a Recovery from Sickness.*

**O** GOD, who art the giver of life, of health, and of safety, We bless thy Name, that thou hast been pleased to deliver from *his* bodily sickness *this* thy servant, who now



*desires* to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May *his heart* be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee; through Jesus Christ our Lord. *Amen.*

*For a Safe Return from Sea.*

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep, this thy *servant*, who now *desires* to return *his* thanks unto thee, in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen.*

*For a safe Return from a Journey.*

ALMIGHTY God, whose mercies are over all thy works, we adore thee for thy goodness to the children of men. But especially do we render thee hearty thanks for the safe conduct, through manifold dangers, of thy *servant*, who, in the presence of thy people, *desires* to acknowledge thy benefits, and to offer unto thee the sacrifice of praise and thanksgiving. Accept *his* offering, we beseech thee, O Lord; and give *him* grace to manifest *his* sense of thy goodness, by a continued reliance upon thy care, and by

devoting *himself* to thy service in righteousness of living ; through Jesus Christ our Lord. *Amen.*

*For Deliverance from Peril.*

O GOD, merciful Father, we praise thee in that thou hast heard us in the hour of distress, and art become our salvation. Thou art a God full of compassion, and plenteous in mercy. We are alive to praise thee this day, not for our worthiness, but because of thy great mercies. When we were in distress, thou didst help us ; when trouble was hard upon us, and our strength failed, thine almighty arm was our defence. Accept our thanks, and keep us ever mindful of thy mercies ; through Jesus Christ our Lord. *Amen.*

*The Thanksgiving of Women after Child-birth.*

¶ To be said when any Woman, being present in Church, shall desire to return Thanks to Almighty God for her safe deliverance.

O ALMIGHTY God, we give thee humble thanks, for that thou hast been graciously pleased to preserve, through the great pain and peril of childbirth, *this woman*, thy servant, who *desireth* now to offer *her* praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she*, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be *partaker* of everlasting glory in the life to come ; through Jesus Christ our Lord. *Amen.*



THE ORDER OF THE  
ADMINISTRATION OF THE LORD'S SUPPER,  
OR  
HOLY COMMUNION.

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¶ This Communion Service may be used in connection with, or in the place of, the order of Morning Prayer.

¶ If among those who come to be partakers of the Holy Communion the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advise him, that he come not to the Lord's Table until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose to do so, as soon as he conveniently may.

¶ The same order shall the Minister use with those betwixt whom he perceiveth malice and hatred to reign.

¶ The Minister, standing at the north side of the table, shall say the Lord's Prayer (if it have not been used in a previous part of the service), with the Collect following, the people kneeling.

NOTE.—*The Church is supposed to stand east and west, so as to define the meaning of such terms as "north side," &c.*

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*The Collect.*

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love

thee, and worthily magnify thy holy Name ;  
through Christ our Lord. *Amen.*

¶ Then shall the Minister, turning to the people, rehearse distinctly all the TEN COMMANDMENTS ; and the people still kneeling shall, after every Commandment, ask God's mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

*Minister.*

**G**OD spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but me.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh his Name in vain.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour,

and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother ; that thy days may be long in the land, which the Lord thy God giveth thee.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neigh-



bour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Hear also what our Lord Jesus Christ saith : Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

*Minister.* O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then may follow this Collect for the **King**, the Minister standing as before, and saying,

**A**LMIGHTY God, whose kingdom is everlasting, and power infinite ; Have mercy upon the whole Church ; and so rule the heart of thy chosen Servant, *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory : and that we, and

all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

¶ Then shall be said the Collect of the Day. And immediately after the Collect, the Minister shall read the Epistle, saying, *The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the ——— Chapter of ———, beginning at the ——— Verse.* And the Epistle ended, he shall say, *Here endeth the Epistle. The Holy Gospel is written in the ——— Chapter of ———, beginning at the ——— Verse.*

¶ Here the people shall rise and say or sing:

Glory be to Thee, O Lord.

¶ The Gospel being ended, the people may say or sing:

Thanks be to thee, O Lord, for this thy Holy Gospel.

¶ Then shall be said the Creed following, if the Apostles' Creed has not been said:

**I** BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according

to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

NOTE.—By "one Catholic and Apostolic Church" is signified "the blessed company of all faithful people;" and by "one Baptism for the remission of sins," is meant the Baptism of the Holy Ghost.

¶ Then the Minister shall (if occasion be) give notice of the Communion; and of any other matters connected with the Church. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister.

¶ When the Minister giveth notice of Communion he shall read this Exhortation following.

DEARLY beloved brethren, on —— next I purpose, through God's assistance, to administer the Supper of the Lord, in remembrance of his meritorious Cross and Passion, by which alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. To this Sacred Feast I invite all who are religiously and devoutly disposed, and may the Blessed Spirit incline your hearts that ye refuse not to come thereto, being so lovingly bidden by Christ himself.



¶ Then shall follow the Sermon. When there is Communion the Minister shall give the following invitation :

OUR fellow Christians of other branches of Christ's Church, and all who love our Divine Lord and Saviour Jesus Christ in sincerity, are affectionately invited to the Lord's Table.

¶ While the Alms are being collected by the Deacons, Churchwardens or other fit persons, appointed for that purpose, the Minister shall say one or more of the following Sentences, as he thinketh most convenient in his discretion :

LET your light so shine before men, that they may see your good works, and glorify your father which is in heaven. *St. Matt. v. 16.*

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matt. vi. 19.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matt. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt. vii. 21.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke xix. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix. 11.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix. 13, 14.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi. 6, 7.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. vi. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distri-

bute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi. 10.*

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov. xix. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms. xli. 1.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii. 16.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 John iii. 17.*

¶ Then the Minister, having placed the Alms upon the table, may say;

Let us pray for the whole state of Christ's Church militant here in earth.

**A**Lmighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men: We humbly beseech thee most mercifully [*\*to accept our alms, and*] to receive these our prayers, which we offer unto thy Divine Majesty;

\* If there be no Alms, then shall the words [*of accepting our Alms*] be left out unsaid.



beseeking thee to inspire continually the universal Church with the spirit of truth, unity and concord : And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also, so to direct and dispose the hearts of all that are in authority, that they may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Ministers of thy Gospel, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments : And to all thy people give thy heavenly grace ; and especially to this congregation here present ; that, with meek heart and due reverence, they may hear, and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ When the Communion follows the usual Service, a Benediction shall be pronounced here, after which those who do not desire to commune can retire.

¶ When there is a Communion, the Table shall have upon it a plain white linen cloth, and so much Bread and Wine as the Minister shall think sufficient.

¶ Here shall be taken up the collection for the Poor, after which a Hymn may be sung, during the singing of which, the officiating Minister shall uncover the Bread and pour out the Wine.

¶ Then shall the Minister say to them that come to receive the Holy Communion :

**D**EARLY beloved in the Lord, ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made by the Minister ; both he and all the people kneeling humbly upon their knees, and saying,

**A**LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; we acknowledge and bewail our manifold sins and wickedness ; which we, from time to time, most grievously have committed ; by thought, word, and deed, against thy Divine Majesty ; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings ; the remembrance of them is grievous unto us. Have mercy upon us. Have mercy upon us, most merciful Father ; for thy Son our Lord Jesus Christ's sake ; forgive us all that is past ;

and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name ; through Jesus Christ our Lord. Amen.

¶ Then may the Minister say :

**A**LMIGHTY God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto thee : Have mercy upon us ; pardon and deliver us from all our sins ; confirm and strengthen us in all goodness ; and bring us to everlasting life ; through Jesus Christ our Lord. Amen.

¶ Then the Minister, standing, shall say :

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him :

Come unto me, all ye that labour, and are heavy laden, and I will give you rest. *St. Matt. xi. 28.*

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what St. Paul saith :

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. *I Tim. i. 15.*

Hear also what St. John saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins. *I John ii. 1.*

¶ After which the Minister shall proceed, saying :

Lift up your hearts.



*Answer.* We lift them up unto the Lord.

*Minister.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ Then shall the Minister say :

**I**T is very meet, right, and our bounden duty that we should at all times, and in all places, give thanks unto thee, O Lord, \*Holy Father, Almighty, Everlasting God.

\* These words [*Holy Father*] must be omitted on *Trinity Sunday*.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed : or else immediately shall follow :

**T**HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name ; evermore praising thee, and saying,  
Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most High. *Amen.*

#### PROPER PREFACES.

*Upon Christmas-day, and seven days after.*

**B**ECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us ; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

*Upon Easter-day, and seven days after.*

**B**UT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very

Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

*Upon Ascension-day and seven days after.*

**T**HROUGH thy most dearly beloved Son Jesus Christ our Lord ; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

*Upon Whitsunday, and six days after.*

**T**HROUGH Jesus Christ our Lord ; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

*Upon Trinity-Sunday.*

**W**HO art one God, one Lord ; not one only Person, but three Persons in one Substance. For that which we believe of

the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ Then shall the Minister kneel at the Lord's Table, and say :

**W**E do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to commemorate in this breaking of bread the death of thy dear Son Jesus Christ, that we may feed on him in our hearts by faith, and that we may evermore dwell in him, and he in us. *Amen.*

¶ Then the Minister, still kneeling, shall say :

**A**Lmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption : who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again ; Hear us, O merciful Father, we most humbly beseech thee ; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death



and passion, may feed on him in our hearts by faith : who, in the same night that he was betrayed, took Bread ; and, when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body which is given for you : Do this in remembrance of me. Likewise after supper he took the Cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this is my blood of the new covenant, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

¶ Then shall the officiating Minister first receive the Bread and Wine himself and proceed to deliver the same to the other officiating Ministers, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And before he delivereth the Bread, he shall say to all the Communicants then around the Table, or to each separately, substituting " thee " &c. for " you " &c.

**T**HE Body of our Lord Jesus Christ, which was given for you, preserve your bodies and souls unto everlasting life.

¶ And when he delivereth the Bread, he shall say :

**T**AKE and eat this bread in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

¶ So likewise with the Wine, the Minister saying :

**T**HE Blood of our Lord Jesus Christ, which was shed for you, preserve your bodies and souls unto everlasting life.

¶ And when he delivereth the Cup, he shall say :

**D**RINK this wine in remembrance that Christ's blood was shed for thee, and be thankful.

¶ Then shall be said as followeth :

**O** LORD and heavenly Father, we thy humble servants earnestly desire thy fatherly goodness mercifully to accept this our service of praise and thanksgiving ; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church on earth may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee : humbly beseeching thee, that all we, who are partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Then may be said or sung :

**G**LORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ ;

O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ Then the Minister (or Bishop if he be present) shall let them depart with this Blessing :

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ Collects to be said as often as occasion shall serve, at the discretion of the Minister.

**A**SSIST us mercifully, O Lord, in these our supplications and prayers ; and dispose the way of thy servants towards the attainment of everlasting salvation ; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help ; through Jesus Christ our Lord. *Amen.*

**G**RANT, we beseech thee, Almighty God, that the words which we have heard this day, with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that



they may bring forth in us the fruit of good living; to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

**D**IRECT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

**A**LMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

**A**LMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

NOTE.—The act and prayer of consecration do not change the nature of the elements, but merely set them apart for a holy use: and the reception of them in a kneeling posture is not an act of adoration of the elements.

THE  
COLLECTS, EPISTLES, AND GOSPELS,  
FOR USE THROUGHOUT THE YEAR.

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**First Sunday in Advent.**

*The Collect.*

**A**LMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever.  
*Amen.*

¶ This Collect may be repeated with the other Collects in Advent, until Christmas-day.

*The Epistle.* Rom. xiii. 8.

**O**WE no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that,

knowing the time, that now it is high time to awake out of sleep ; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.

*The Gospel.* St. Matt. xxi. 1.

**W**HEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way: others cut down branches from the trees, and strewed them in the way.



And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

### Second Sunday in Advent.

*The Collect.*

**B**LESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

*The Epistle. Rom. xv. 4.*

**W**HATSOEVER things were written aforetime, were written for our learning; that we, through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant

you to be like-minded one towards another, according to Christ Jesus ; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers : and that the Gentiles might glorify God for his mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles ; and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

*The Gospel.* St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come

to pass, then look up and lift up your heads ; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away ; but my words shall not pass away.

### Third Sunday in Advent.

*The Collect.*

**O** LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee ; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

*The Epistle.* 1 Cor. iv. 1.

**L**ET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judg-



ment : yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified ; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts ; and then shall every man have praise of God.

*The Gospel.* St. Matt. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go and show John again those things which ye do hear and see : The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them : and blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? a reed shaken with the wind ? But what went ye out for to see ? a man clothed in soft raiment ? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see ? a prophet ? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

## Fourth Sunday in Advent.

*The Collect.*

**O** LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

*The Epistle.* Phil. iv. 4.

**R**EJOICE in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

*The Gospel.* St. John i. 19.

**T**HIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them

that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth One among you, whom ye know not; He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

### Christmas-day.

#### *The Collect.*

**A**LMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

#### *The Epistle. Heb. i. 1.*

**G**OD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last



days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who (being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power), when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

*The Gospel.* St. John i. 1.

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only-begotten of the Father,) full of grace and truth.

**Sunday after Christmas=day.**

*The Collect.*

**A**LMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of

a pure virgin ; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit ; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

*The Epistle. Gal. iv. 1.*

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ; but is under tutors and governors, until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world ; but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God, through Christ.

*The Gospel. St. Matt. i. 18.*

THE birth of Jesus Christ was on this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things,



behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS ; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.) Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife ; and knew her not till she had brought forth her first-born son : and he called his name JESUS.

### **The Circumcision of Christ.**

*The Collect.*

**A**LMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man ; Grant us the true Circumcision of the Spirit ; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will ; through the same thy Son Jesus Christ our Lord. *Amen.*

*The Epistle. Rom. iv. 8.*

**B**LESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the Circumcision only,

or upon the Uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

*The Gospel. St. Luke ii. 15.*

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this

child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ This Collect, Epistle and Gospel may be used until the Epiphany.

## The Epiphany,

OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

### *The Collect.*

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles ; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead ; through Jesus Christ our Lord. *Amen.*

### *The Epistle. Eph. iii. 1.*

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles ; if ye have heard of the dispensation of the grace of God, which is given me to you-ward : How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed



unto his holy Apostles and Prophets by the Spirit ; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ, by the Gospel : whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ : to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord : in whom we have boldness and access with confidence by the faith of him.

*The Gospel. St. Matt. ii. 1.*

**W**HEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews ? for we have seen his star in the East, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ

should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star which they saw in the East went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

### **First Sunday after the Epiphany.**

*The Collect.*

**O** LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they

ought to do, and also may have grace and power faithfully to fulfill the same ; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. xii. 1.

**I** BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one members one of another.

*The Gospel.* St. Luke ii. 41.

**N**OW his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk



and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

## Second Sunday after the Epiphany.

*The Collect.*

**A**LMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. xii. 6.

**H**AVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the

proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

*The Gospel.* St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, contain-

ing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

### Third Sunday after the Epiphany.

*The Collect.*

**A**LMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. xii. 16.

**B**E not wise in your own conceits. Recommend to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. There-



fore, if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

*The Gospel.* St. Matt. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man ; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof ; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me : and I say unto this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And

I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

### Fourth Sunday after the Epiphany.

*The Collect.*

**O** God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

*The Epistle. Rom. xiii. 1.*

**L**ET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good.

But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

*The Gospel.*    St. Matt. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, inso-much that the ship was covered with the waves; but he was asleep. And his disciples came to him and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before



the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

### **Fifth Sunday after the Epiphany.**

#### *The Collect.*

**O** LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

#### *The Epistle. Col. iii. 12.*

**P**UT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave

you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs; singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father, by him.

*The Gospel.* St. Matt. xiii. 24.

**T**HE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

**Sixth Sunday after the Epiphany.***The Collect.*

**O** GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the Sons of God, and heirs of eternal life ; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure ; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom ; where, with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

*The Epistle.* 1 John iii. 1.

**B**EHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law ; for sin is the transgression of the law. And ye know that he was manifested to take away our sins ; and in him is no sin. Whosoever abideth in him sinneth not : whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you : he that doeth righteous-



ness is righteous, even as he is righteous. He that committeth sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

*The Gospel.* St. Matt. xxiv. 23.

**T**HEN if any man shall say unto you, Lo, here is Christ, or there ; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders ; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert ; go not forth : Behold, he is in the secret chambers ; believe it not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

## The Sunday called Septuagesima,

OR THE THIRD SUNDAY BEFORE LENT.

### *The Collect.*

**O** LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

### *The Epistle.* 1 Cor. ix. 24.

**K**NOW ye not, that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

### *The Gospel.* St. Matt. xx. 1.

**T**HE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place,

and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.



## The Sunday called Sexagesima,

OR THE SECOND SUNDAY BEFORE LENT.

### *The Collect.*

**O** LORD God, who seest that we put not our trust in anything that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

### *The Epistle. 2 Cor. xi. 19.*

**Y**E suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in

hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

*The Gospel.* St. Luke viii. 4.

**W**HEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are

they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

### The Sunday called Quinquagesima,

OR THE NEXT SUNDAY BEFORE LENT.

#### *The Collect.*

**O** LORD, who hast taught us that all our doings without charity are nothing worth ; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

#### *The Epistle, I Cor. xiii. 1.*

**T**HOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I



have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

*The Gospel.* St. Luke xviii. 31.

**T**HEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man

shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging; and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him; and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise unto God.

### **First Day of Lent,**

COMMONLY CALLED ASH-WEDNESDAY.

*The Collect.*

**A**LMIGHTY and everlasting God, who hatest nothing that thou hast made,

and dost forgive the sins of all those who are penitent ; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness ; through Jesus Christ our Lord. *Amen.*

¶ This Collect may be read during Lent, after the Collect appointed for the day.

¶ At Morning Prayer shall be said the following Prayers, immediately before the General Thanksgiving :

**O** LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee ; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved ; through Christ our Lord. *Amen.*

**O** MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made ; who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved ; Mercifully forgive us our trespasses ; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou has redeemed ; enter not into judgment with thy servants, who are vile earth, and miserable sinners ; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that



we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ Then shall the people say this that followeth, with the Minister :

**T**URN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

*For the Epistle. Joel ii. 12.*

**T**URN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go

forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

*The Gospel.* St. Matt. vi. 16.

**W**HEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

### First Sunday in Lent.

*The Collect.*

**O** LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true

holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

*The Epistle. 2 Cor. vi. 1.*

**WE** then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

*The Gospel. St. Matt. iv. 1.*

**T**HEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days



and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus saith unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan! for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

## Second Sunday in Lent.

### *The Collect.*

**A**Lmighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and

inwardly in our souls ; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul ; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Thess. iv. 1.

**W**E beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication ; that every one of you should know how to possess his vessel in sanctification and honour ; not in the lust of concupiscence, even as the Gentiles which know not God : that no man go beyond and defraud his brother in any matter ; because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

*The Gospel.* St. Matt. xv. 21.

**J**ESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David ; my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me ! But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord ; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

### Third Sunday in Lent.

#### *The Collect.*

**W**E beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies ; through Jesus Christ our Lord. *Amen.*

#### *The Epistle. Eph. v. 1.*

**B**E ye therefore followers of God, as dear children ; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints ; neither filthiness, nor foolish



talking, nor jesting, which are not convenient ; but rather giving of thanks. For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord : walk as children of light ; (for the fruit of the Spirit is in all goodness, and righteousness, and truth ;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light ; for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

*The Gospel.* St. Luke xi. 14.

**J**ESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake ; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts,

said unto them, Every kingdom divided against itself is brought to desolation ; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace ; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me ; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest ; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself ; and they enter in, and dwell there : and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

**Fourth Sunday in Lent.***The Collect.*

**G**RANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

*The Epistle. Gal. iv. 21.*

**T**ELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman



and her son ; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

*The Gospel.* St. John vi. 1.

**J**ESUS went over the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat ? (And this he said to prove him ; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves and two small fishes : but what are they among so many ? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples,

Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

### **Fifth Sunday in Lent.**

*The Collect.*

**W**E beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Heb. ix. 11.

**C**HRISt being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator

of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

*The Gospel.* St. John viii. 46.

JESUS said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to



see my day; and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I AM. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple.

### Sunday next before Easter.

#### *The Collect.*

**A**LMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

#### *The Epistle. Phil. ii. 5.*

**L**ET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every

knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

*The Gospel. St. Matt. xxvii. 1.*

**W**HEN the morning was come all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called the field of blood unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor; and the governor asked him, say-



ing, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified! And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified! When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his



hands before the multitude, saying, I am innocent of the blood of this just person : see ye to it. Then answered all the people, and said, His blood be on us, and on our children ! Then released he Barabbas unto them ; and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand ; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews ! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall : and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots : that it might be fulfilled which was spoken by the prophet, They parted my garments among them and upon my vesture did they cast lots. And sitting down they watched him there ; and set up over his head his accusation written, **THIS IS JESUS**

THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying *Eli! Eli! lama sabachthani?* that is to say, My God! my God! why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves



were opened; and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

### Monday before Easter.

*For the Epistle. Isa. lxiii. 1.*

**W**HO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord,



and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me? are they restrained? Doubtless thou art our Father,

though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

*The Gospel.* St. Mark xiv. 1.

**A**FTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whenso-



ever ye will ye may do them good ; but me ye have not always. She hath done what she could ; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover ? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water : follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples ? And he will show you a large upper room furnished and prepared : there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them ; and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say



unto him, one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that dip-peth with me in the dish. The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and break it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn, they went out into the Mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Geth-semane: and he saith to his disciples, Sit ye

here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy ; and saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldest not thou watch one hour ? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy ;) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest : it is enough, the hour is come ; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go ; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he ; take him, and lead him away safely. And as soon as



he was come, he goeth straightway to him, and saith, Master, Master ; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me ? I was daily with you in the temple, teaching, and ye took me not : but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body ; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest : and with him were assembled all the chief priests and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest ; and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council, sought for witness against Jesus to put him to death ; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying,



Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witness? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy. And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch: and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus

said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon he wept.

### Tuesday before Easter.

*For the Epistle. Isa. l. 5.*

**T**HE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

*The Gospel. St. Mark xv. 1.*

**A**ND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council,

and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do so as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (For he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him! Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him! And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall,



called Prætorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes,

He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi! Eloi! lama sabachthani?* which is, being interpreted, My God! my God! why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the Ghost, he said, Truly this man was the Son of God.

### Wednesday before Easter.

*The Epistle.* Heb. ix. 16.

**W**HERE a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to

the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the Holy Place every year with blood of others; (for then must he often have suffered since the foundation of the world;) but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

*The Gospel.* St. Luke xxii. 1.

**N**OW the feast of unleavened bread drew nigh, which is called the Passover.



And the chief priests and scribes sought how they might kill him ; for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water ; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished : there make ready. And they went, and found as he had said unto them ; and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and

said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon,



Simon, behold, Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him, from heaven, strengthening him. And being in an agony, he prayed more earnestly, and his



sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after

a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say, that I am. And they said, what need we any further witness? for we ourselves have heard of his own mouth.

**Thursday before Easter.**

*The Epistle.* 1 Cor. xi. 17.

**I**N this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you ; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper ; and one is hungry, and another is drunken. What ! have ye not houses to eat and to drink in ? or despise ye the church of God, and shame them that have not ? What shall I say to you ? shall I praise you in this ? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread : and when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread,



and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

*The Gospel.* St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the

man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends, together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold. I, having examined him before you, have found no fault in this man, touching those things whereof you accuse him. No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate there-

fore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him ! crucify him ! And he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified : and the voices of them, and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us ! and to the hills, Cover us ! For if they do these things in a green tree, what shall be done in the dry ? And there were also two others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the



malefactors ; one on the right hand, and the other on the left. Then said Jesus, Father, forgive them ; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others ; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ? And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit ; and having said thus he gave up the ghost. Now when the centurion saw

what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

### Good Friday.

*The Collects.*

**A**LMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

**A**LMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

**O**MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who neglect thy gos-

pel; and especially upon the children of thine ancient people Israel; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

*The Epistle. Heb. x. 1.*

THE law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are



offered by the law ; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins : but this Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us : for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh ; and having an High Priest over the house of God ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering ; (for he is faithful that promised ; ) and let us

consider one another to provoke unto love and to good works : not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another : and so much the more as ye see the day approaching.

*The Gospel.* St. John xix. 1.

**P**ILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews ! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man ! When the chief priests therefore and officers saw him they cried out, saying, Crucify him ! crucify him ! Pilate saith unto them, Take ye him, and crucify him ; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid ; and went again into the judgment-hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me ? knowest thou not that I have power to crucify thee, and have power to release thee ? Jesus answered, Thou couldest have no power at all

against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him! away with him! crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that



he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day).

besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

### **Easter=Even.**

#### *The Collect.*

**G**RANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

#### *The Epistle. 1 Pet. iii. 17.*

**I**T is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might

bring us to God, being put to death in the flesh, but quickened by the Spirit : by which also he went and preached unto the spirits in prison ; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing ; wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ : who is gone into heaven, and is on the right hand of God ; angels, and authorities, and powers being made subject unto him.

*The Gospel.* St. Matt. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple : he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock ; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days



I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye have a watch : go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

### Easter=day.

¶ At Morning Prayer, instead of the Psalm, *O come, let us sing, &c.*, these Anthems may be sung or said :

CHRIST our Passover is sacrificed for us :  
therefore let us keep the feast ;

Not with the old leaven, neither with the leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth.

*1 Cor. v. 7.*

CHRIST being raised from the dead, dieth no more ; death hath no more dominion over him.

For in that he died, he died unto sin once ; but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. *Rom. vi. 9.*

CHRIST is risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. *1 Cor. xv. 20.*

*The Collect.*

**A**Lmighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect ; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*The Epistle. Col. iii. 1.*

**I**F ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry ; for which things' sake the wrath of God cometh on the children of disobedience : in the which ye also walked sometime, when ye lived in them.

*The Gospel. St. John xx. 1.*

**T**HE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken

away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

### Monday in Easter=week.

*The Collect.*

**A**Lmighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the



same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*For the Epistle. Acts x. 34.*

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all), that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

*The Gospel.* St. Luke xxiv. 13.

**B**EHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre,

and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

### Tuesday in Easter-week.

*The Collect.*

**A**Lmighty God, who through thine only-begotten Son Jesus Christ hast



overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*For the Epistle. Acts xiii. 26.*

**M**EN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And

as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

*The Gospel.* St. Luke xxiv. 36.

**J**ESUS himself stood in the midst of them, and saith unto them, Peace be unto you! But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet

believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

### First Sunday after Easter.

*The Collect.*

**A**LMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 John v. 4.

**W**HATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world,



but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

*The Gospel.* St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you! And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you! as my Father hath sent

me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained.

## Second Sunday after Easter.

*The Collect.*

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life ; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life ; through the same Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Peter ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called ; because Christ also suffered for us, leaving us an example, that ye should follow his steps : Who did no sin, neither was guile found in his mouth : who, when he was reviled, reviled not again ; when he suffered, he threatened not : but committed himself to Him that judgeth righteously : who his own self bare our sins in his own

body on the tree, that, we being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

*The Gospel.* St. John x. 11.

**J**ESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

### Third Sunday after Easter.

*The Collect.*

**A**Lmighty God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*



*The Epistle.* 1 Peter ii. 11.

**D**EARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

*The Gospel.* St. John xvi. 16.

**J**ESUS said to his disciples, A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto

them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me ; and again, a little while, and ye shall see me ? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

### Fourth Sunday after Easter.

*The Collect.*

**O** ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men ; Grant unto thy people, that they may love the things which thou commandest, and desire that which thou dost promise ; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found ; through Jesus Christ our Lord. *Amen.*

*The Epistle.* James i. 17.

**E**VERY good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth,

that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath ; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls.

*The Gospel.* St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to Him that sent me ; and none of you asketh me, Whither goest thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine :



therefore said I, that he shall take of mine, and shall show it unto you.

### Fifth Sunday after Easter.

*The Collect.*

**O** LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

*The Epistle.* James i. 22.

**B**E ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

*The Gospel.* St. John xvi. 23.

**V**ERILY, verily, I say unto you, whatsoever ye shall ask the Father in my

Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

### The Ascension-day.

*The Collect.*

**G**RANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have

ascended into the heavens ; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

*For the Epistle. Acts i. 1.*

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen : to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God : and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel ? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you ; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And



when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

*The Gospel.* St. Mark xvi. 14.

**J**ESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following.

**Sunday after Ascension=day.***The Collect.*

**O** GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thy Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

*The Epistle.* 1 Peter iv. 7.

**T**HE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

*The Gospel.* St. John xv. 26, and part of Chap. xvi.

**W**HEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have

been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

### Whit-Sunday.

*The Collect.*

**O** GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

*For the Epistle. Acts ii. 1.*

**W**HEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utter-



ance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

*The Gospel.* St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my

commandments, and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ? Jesus answered and said unto him, If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings ; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do.

**Trinity=Sunday.***The Collect.*

**A**LMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

*For the Epistle. Rev. iv. 1.*

**A**FTER this I looked, and behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the



throne there was a sea of glass like unto crystal ; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him ; and they were full of eyes within ; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are, and were created.

*The Gospel.* St. John iii. 1.

**T**HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him,

How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him. How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

### First Sunday after Trinity.

*The Collect.*

**O** GOD, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because, through the weak-

ness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

*The Epistle. 1 John iv. 7.*

**B**ELOVED, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.



There is no fear in love ; but perfect love casteth out fear : because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? And this commandment have we from him, That he who loveth God love his brother also.

*The Gospel.* St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried ; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue : for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented. And beside all this,

between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that would come out from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets ; let them hear them. And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.

## Second Sunday after Trinity.

### *The Collect.*

**O** LORD, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love ; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name ; through Jesus Christ our Lord. *Amen.*

### *The Epistle.* 1 John iii. 13.

**M**ARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer : and ye know that no

murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

*The Gospel.* St. Luke xiv. 16.

**A** CERTAIN man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have



bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in thither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

### Third Sunday after Trinity.

*The Collect.*

**O** LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Peter v. 5.

**A**LL of you be subject one to another and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the

mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

*The Gospel.* St. Luke xv. 1.

**T**HEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what wo-

man having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the Angels of God over one sinner that repenteth.

### Fourth Sunday after Trinity.

*The Collect.*

**O** GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

*The Epistle.* Rom. viii. 18.

**I** RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same, in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and



travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

*The Gospel.* St. Luke vi. 36.

**B**E ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

### **Fifth Sunday after Trinity.**

*The Collect.*

**G**RANT, O Lord, we beseech thee, that the course of this world may be so peaceably

ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

*The Epistle.* I Peter iii. 8.

**B**E ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

*The Gospel.* St. Luke v. 1.

**I**T came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the

land. And he sat down, and taught the people out of the ship. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

### Sixth Sunday after Trinity.

*The Collect.*

**O** GOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which ex-



ceed all that we can desire; through Jesus Christ our Lord, *Amen.*

*The Epistle.* Rom. vi. 3.

**K**NOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

*The Gospel.* St. Matt. v. 20.

**J**ESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

### Seventh Sunday after Trinity.

*The Collect.*

**L**ORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. vi. 19.

**I** SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to un-

cleanness and to iniquity, unto iniquity ; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.

*The Gospel.* St. Mark viii. 1.

**I**N those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and said unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat : and if I send them away fasting to their own houses, they will faint by the way ; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness ? And he asked them, How many loaves have ye ? And they said, Seven. And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them ; and they did set them before the people. And they had a few small fishes ; and he blessed, and commanded to set them also before them. So they did eat, and were



filled : and they took up the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

### **Eighth Sunday after Trinity.**

*The Collect.*

**O** GOD, whose never-failing providence ordereth all things, both in heaven and earth ; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us : through Jesus Christ our Lord. *Amen.*

*The Epistle. Rom. viii. 12.*

**B**RETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die ; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together.

*The Gospel. St. Matt. vii. 15.*

**B**EWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, Ye shall know

them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

### Ninth Sunday after Trinity.

*The Collect.*

**G**RANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

*The Epistle.* I Cor. x. 1.

**B**RETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them, and that Rock was Christ.) But with many of them God was not well pleased; for they

were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them ; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples : and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

*The Gospel.* St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man, which had a steward ; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee ? give an account of thy stewardship ; for thou mayest be no longer steward. Then the steward said within himself, What shall



I do? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting habitations.

### Tenth Sunday after Trinity.

*The Collect.*

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants ; and that they may obtain their petitions make them to ask such things as shall please thee ; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these

dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

*The Gospel.* St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall

not leave in thee one stone upon another ; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer ; but ye have made it a den of thieves. And he taught daily in the temple.

### **Eleventh Sunday after Trinity.**

#### *The Collect.*

**O** GOD, who declarest thy almighty power chiefly in showing mercy and pity ; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure ; through Jesus Christ our Lord. *Amen.*

#### *The Epistle.* I Cor. xv. i.

**B**RETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand ; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures ; and that he was buried, and that he rose again the third day according to the scriptures. And that he was seen of Cephas, then of the twelve : after that, he was seen of above five hundred brethren at once ; of whom



the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

*The Gospel.* St. Luke xviii. 9.

**J**ESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner! I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

## Twelfth Sunday after Trinity.

*The Collect.*

**A**LMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

*The Epistle.* 2 Cor. iii. 4.

**S**UCH trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

*The Gospel.* St. Mark vii. 31.

**J**ESUS, departing from the coasts of Tyre and Sidon, came unto the Sea of Galilee, through the midst of the coasts of Decapolis.

And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

### Thirteenth Sunday after Trinity.

*The Collect.*

**A**Lmighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

*The Epistle.* Gal. iii. 16.

**T**O Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that



it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise ; but God gave it to Abraham by promise. Wherefore then serveth the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one ; but God is one. Is the law then against the promises of God ? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

*The Gospel.* St. Luke x. 23.

**B**LESSED are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them : and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? He said unto him, What is written in the law ? how readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him, Thou hast answered right : this do, and thou shalt live. But he, willing

to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

### **Fourteenth Sunday after Trinity.**

*The Collect.*

**A**LMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which

thou dost command ; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Gal. v. 16.

**I** SAY then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other ; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these ; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

*The Gospel.* St. Luke xvii. 11.

**A**ND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show



yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

### **Fifteenth Sunday after Trinity.**

*The Collect.*

**K**EEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

*The Epistle. Gal. vi. 11.*

**Y**E see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and

I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

*The Gospel.* St. Matt. vi. 24.

**N**O man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore

take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

### Sixteenth Sunday after Trinity.

*The Collect.*

**O** LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

*The Epistle. Ephes. iii. 13.*

**I** DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which pass-



eth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.

*The Gospel.* St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak; and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

**Seventeenth Sunday after Trinity.**

*The Collect.*

LORD, we pray thee, that thy grace may always prevent and follow us, and make

us continually to be given to all good works ; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. iv. 1.

**I** THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

*The Gospel.* St. Luke xiv. 1.

**I**T came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him, and behold, there was a certain man before him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day ? And they held their peace. And he took him, and healed him, and let him go ; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day ? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms ; saying unto them, When thou art

bidden of any man to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him ; and he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

### **Eighteenth Sunday after Trinity.**

#### *The Collect.*

**L**ORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil ; and with pure hearts and minds to follow thee, the only God ; through Jesus Christ our Lord. *Amen.*

#### *The Epistle. 1 Cor. i. 4.*

**I** THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in every thing ye are enriched by him, in all utterance, and in all knowledge ; even as the testimony of Christ was confirmed in you ; so that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.



*The Gospel. St. Matt. xxii. 34.*

**W**HEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The Son of David? He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

### **Nineteenth Sunday after Trinity.**

*The Collect.*

**O** GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. iv. 17.

**T**HIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and

clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

*The Gospel.* St. Matt. ix. 1.

**J**ESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, this man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is it easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

### Twentieth Sunday after Trinity.

*The Collect.*

**O** ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which



thou commandest ; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess ; but be filled with the Spirit ; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ ; submitting yourselves one to another in the fear of God.

*The Gospel.* St. Matt. xxii. 1.

JESUS said, The Kingdom of Heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding ; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner ; my oxen and my fatlings are killed, and all things are ready : come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise : and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth ; and he sent forth his armies, and destroyed those murderers, and

burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

### Twenty-first Sunday after Trinity.

*The Collect.*

**G**RANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. vi. 10.

**M**Y brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but

against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

*The Gospel.* St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die.



Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to mend. And they said unto him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth ; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

## Twenty-second Sunday after Trinity.

### *The Collect.*

**L**ORD, we beseech thee to keep thy household the Church in continual godliness ; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name ; through Jesus Christ our Lord. *Amen.*

### *The Epistle.* Phil. i. 3.

**I** THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now ; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ : even as it is meet for me to

think this of you all, because I have you in my heart: inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

*The Gospel.* St. Matt. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the Kingdom of Heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and for-

gave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not ; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me : shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. .

### **Twenty-third Sunday after Trinity.**

#### *The Collect.*

**O** GOD, our refuge and strength, who art the author of all godliness ; Be ready, we beseech thee, to hear the devout prayers of thy Church ; and grant that those things which we ask faithfully we may obtain effectually ; through Jesus Christ our Lord. *Amen.*



*The Epistle.* Phil. iii. 17.

**B**RETHREN, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

*The Gospel.* St. Matt. xxii. 15.

**T**HEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore

unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

## Twenty-fourth Sunday after Trinity.

*The Collect.*

**O** LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

*The Epistle. Col. i. 3.*

**W**E give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel: which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of

his will in all wisdom and spiritual understanding ; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness ; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

*The Gospel.* St. Matt. ix. 18.

**W**HILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead ; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort ; thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place ; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid



arose. And the same hereof went abroad into all that land.

## Twenty-fifth Sunday after Trinity.

*The Collect.*

**S**TIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Jer. xxiii. 5.

**B**EHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

*The Gospel.* St. John vi. 5.

**W**HEN JESUS then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he

said to prove him : for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes ; but what are they among so many ? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

¶ If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany may be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted : Provided that this last Collect, Epistle and Gospel shall be used upon the Sunday next before Advent.

THE  
PSALMS OF DAVID.

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THE FIRST DAY.

Morning Prayer.

¶ The Minister may omit any portion of the Psalms appointed for the day at his discretion, announcing to the people the portions to be read.

PSALM I. *Beatus vir, qui non abiit, &c.*

**B**LESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side, that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

PSALM II. *Quare fremuerunt gentes?*

**W**HYY do the heathen so furiously rage together? and why do the people imagine a vain thing?



## THE ORDER FOR THE ADMINISTRATION OF BAPTISM TO INFANTS.

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¶ When Baptism is administered at a stated Service, it shall be immediately after the second Lesson.

¶ Infants to be baptized must be presented by their parents, when practicable, and one, at least, of the persons presenting ought to be a communicant of this or of some other Evangelical Church.

¶ At the time appointed, the Minister, standing near the Font, shall say:

Hear the words of the Gospel, written by St. Mark, in the tenth Chapter, at the thirteenth Verse.

**THEY** brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ Then shall the Minister make this Exhortation:

**B**ELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto

him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them and blessed them. Doubt ye not, therefore, but earnestly believe, that he who now sitteth at the right hand of the Majesty on high, is the same tender Saviour, who, in the days of his sojourning upon earth, so lovingly regarded little children.

Wherefore, being thus persuaded of the good will of our Saviour toward all infants; and not doubting that he favourably alloweth the dedication of *this infant* unto him; let us faithfully and devoutly call upon him in *its* behalf and say:

**A**LMIGHTY and immortal God, the aid of all who need, the helper

of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; we call upon thee for *this infant*, now to be baptized; of thy bounteous mercy, we beseech thee to receive *him*, grant unto *him* the forgiveness of *his* sins, and so fill *him* with thy Holy Spirit that *he* may grow in grace and godliness, and being steadfast in faith, joyful through hope, and rooted in love, may continue thine forever; through Jesus Christ our Lord. *Amen.*

¶ Then shall the Minister say:

**D**EARLY beloved, ye have brought *this child* here to be baptized, ye have prayed that our Heavenly Father, through Jesus Christ our Lord, would vouchsafe to receive *him*, to release *him* from *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of Heaven and everlasting life:

I ask, therefore,

**D**O ye solemnly believe all the Articles of the Christian Faith, as contained in the Apostles' Creed; and do ye acknowledge the obligation, as far as in you lies, to provide, that *this child* be brought

up in the nurture and admonition of the Lord; that *he* be diligently instructed in the Holy Scriptures; and that *he* be taught the Creed, the Lord's Prayer, the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?

*Answer.* We do.

¶ Then shall the Minister say:

**O**MERCIFUL God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that all who are dedicated to thee in Baptism, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, everliving God, whose most dearly



beloved Son, Jesus Christ, gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications, and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall take the child into his hands, and shall say:

Name this child.

¶ And then, naming it accordingly, he shall dip it in the water discreetly, or shall pour water upon it, saying:

**N** I BAPTIZE thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Minister shall say:

**W**E receive *this child* into the congregation of Christ's Flock;\* and pray that hereafter *he* shall not be ashamed to confess the faith of Christ crucified; but manfully fight under his banner, against sin, the

\*[Here the Minister may make the sign of the cross upon the child's forehead, if it is desired, and add, "*and do sign him with the sign of the cross, and pray, etc.*"]

world, and the devil, and continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ Then the Minister shall offer this prayer, the parents repeating with him:

**W**E yield thee humble thanks, O Heavenly Father, that thou hast inclined us to dedicate *this child* to thee in baptism; and we humbly pray that thy grace may enable us to bring *him* up in the nurture and admonition of the Lord; through Jesus Christ, thy Son, our Saviour. *Amen.*

¶ Then the Minister shall say:

**F**ORASMUCH as ye have promised to bring up *this child* in the nurture and admonition of the Lord, I exhort you to have always in remembrance what a solemn obligation ye have here assumed. Ye are, therefore, to take care that *this child* be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him, that, as he died and rose again for us, so should we, who are



baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ In the private ministration of Baptism this service may be used, or any portion of it, as the Minister may think best, provided that the prayer beginning with, *Almighty, ever-living God*, etc., to the end of the formula, be used.

## THE ORDER FOR THE ADMINISTRATION OF BAPTISM TO ADULTS.

¶ When Persons of riper years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion, and prepared to come in repentance and faith to this holy Sacrament.

¶ And if they shall be found fit, then may they present themselves, with their witnesses, immediately after the second Lesson at any stated service.

¶ Then shall the Minister say:

Hear the words of the Gospel written by St. Matthew, in the twenty-eighth Chapter, beginning at the sixteenth Verse.

**T**HEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the

Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.

**B**ELOVED, ye hear in this Gospel the express command which our Saviour Christ gave to his disciples; saying, Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; whereby ye perceive the obligation of this Divine Ordinance, where it may be had. For which cause

St. Peter, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? answered and said unto them, Repent, and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. So, in reply to the inquiry of the Jailer, Sirs, what must I do to be saved? Paul and Silas answered and said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And after they had spoken unto him the word of the Lord, and to all that were in his house, they baptized him, and all his, straightway. [Acts xvi. 30.] Furthermore, in the tenth Chapter of the Epistle to the Romans, St. Paul contrasts the righteousness which is of the law with the righteousness which is of faith, and makes the latter speak on this wise: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from

the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Beloved, ye learn from these Scriptures that faith and repentance (fruits of the Spirit) must be accompanied with confession of the mouth in Baptism. Doubt ye not, therefore, but earnestly believe that God does graciously receive all who truly repent and come unto him by faith; that he will grant them the remission of their sins, and strengthen them by his indwelling Spirit, and that he will carry on the good work which he has begun in them unto the day of Jesus Christ.

Wherefore, we being thus persuaded of the good will of our heavenly Father toward *these Persons*, truly repenting and believing in his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say:

**A**LMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee;



Increase this knowledge, and confirm this faith in us evermore. Bless *these thy servants*, that being received into the number of thy visible Church, and filled with thy Spirit, and kept by thy perpetual mercy, *they* may continue steadfast in the confession of thy holy Name, through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall say to the Persons to be baptized:

**W**ELL-BELOVED, who are come hither desiring to be Baptized, *ye* have heard how the congregation hath prayed, that our merciful Father would vouchsafe to bless you, and to fill you with his Holy Spirit. *Ye* have heard also that he hath promised in his holy Word to grant those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by our heavenly Father, in Christ Jesus, *ye* must also faithfully, for your part, in the presence of these your Witnesses, and this whole congregation, promise and answer to the following Questions:

*Question.* Dost thou renounce the devil and all

his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

*Answer.* I renounce them all; and by God's help, will endeavour not to follow, nor be led by them.

*Question.* Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

*Answer.* I do.

*Question.* Wilt thou be baptized in this Faith?

*Answer.* That is my desire.

*Question.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will, by God's help.

¶ Then shall the Minister say:

**O** MERCIFUL God, grant that the old Adam in *these Persons* may be so buried, that the new man may be raised up in *them.* *Amen.*

Grant that all sinful affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them.* *Amen.*

Grant that *they* may have power and strength



to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, and all who are dedicated to thee in Baptism, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O Blessed Lord God, who dost live and govern all things, world without end. *Amen.*

**A**LMIGHTY, everliving God, whose most dearly beloved Son, Jesus Christ, gave commandment to his disciples, that they should go teach all nations, and baptize them In the name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, our supplications, and grant, that the *Persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ Then shall the Minister take each Person to be baptized by the right hand; and shall ask the Witnesses the Name; and then shall dip *him* in the water, or pour water upon *him*, saying:

**N**I BAPTIZE thee in the name of the Fa-

ther, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then shall the Minister say:

**W**E receive *this Person* into the congregation of Christ's Flock,\* and pray that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, but manfully fight under his banner, against sin, the world, and the devil; and continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

\*[Here the minister may make the sign of the cross upon the Person's forehead, if it is desired, and add, "*and do sign him with the sign of the cross, and pray,*" etc.]

¶ Then shall the Minister say:

**S**EEING now, dearly beloved brethren, that *these Persons* are grafted into the body of Christ's Church visible; let us give thanks unto Almighty God, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to his holy Word.

¶ Then shall be said, all kneeling:

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily

bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

**A**LMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and may follow all such things as are agreeable to the same; and we beseech thee, for thine infinite goodness, that thou wouldst mercifully look upon *these thy servants*, and endue *them* with thy heavenly grace, that *they* may be living *members* of thy Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. Amen.

¶ Then, all standing up, the Minister, speaking to the Witnesses, shall say :

**F**ORASMUCH as *these persons* have promised, in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise, and profession, *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ; and live godly, righteously, and soberly, in this present world.

¶ And then, speaking to the baptized, he shall say :

**A**ND as for you, who have now, by baptism, openly confessed your faith in Christ, it is your part and duty also as *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always, that Baptism representeth unto us our profession; which is, to follow the example of our



Saviour Christ, and to be made like unto him ; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ If it be necessary to baptize Adults in private, on account of extreme sickness, this service may be used, or any portion of it, as the Minister may think best, provided there shall be a Confession of Faith, and the use of the formula.

¶ If there be occasion for the office of Infant Baptism and that of Adults at the same time, the Minister may combine such portions of each office, as in his discretion he may think proper.

## THE ORDER OF CONFIRMATION.

¶ When the candidates have taken their appointed places before the Bishop, the following Preface shall be read :

**B**ELOVED, it is written that, when the Apostles at Jerusalem had heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come, and had prayed for them, laid their hands on those who were baptized, in the name of the Lord Jesus : Also, in the same scripture, we read that St. Paul laid his hands upon certain disciples at Ephesus, after their baptism. In accordance, therefore, with apostolic custom, and the practice of the early Church, we have retained

this rite of laying on of hands upon those who are baptized, in order that they may thus give further testimony to their faith in Christ, and to their unchanged purpose to lead a new life, following the commandments of God, and walking in his holy ways.

¶ Then shall the Bishop say :

**D**O you here, in the presence of God and of this congregation, solemnly profess repentance towards God, and faith towards our Lord Jesus Christ ?



¶ And every one shall audibly answer :

I do.

*Bishop.* Do you believe all the Articles of the Christian faith as contained in the Apostles' Creed ?

*Answer.* I do.

*Bishop.* Do you steadfastly purpose, by God's help, to renounce the world and the flesh, and to keep God's holy will and commandments, and to walk in the same all the days of your life ?

*Answer.* I do.

*Bishop.* Our help is in the name of the Lord ;

*Answer.* Who hath made heaven and earth.

*Bishop.* Blessed be the Name of the Lord ;

*Answer.* Henceforth, world without end.

*Bishop.* Lord, hear our prayer ;

*Answer.* And let our cry come unto thee.

*Bishop.* Let us pray.

**A**LMIGHTY and everlasting God, who, in thine infinite mercies, hast called us to the knowledge of thy truth, and faith in thy Son Jesus Christ ; Graciously look upon these thy servants, accept their confessions, and favourably receive this offering

of themselves, which they now make unto thee. Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace ; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness ; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ Then all kneeling before the Bishop, he shall lay his hands upon the head of every one severally, saying :

**D**EFEND, O Lord, this thy Child [or, *this thy Servant*] with thy heavenly grace ; that *he* may continue thine for ever ; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom, *Amen.*

*Bishop.* The Lord be with you

*Answer.* And with thy spirit.

*Bishop.* Let us pray.

**A**LMIGHTY and everlasting God, who makest us both to will and to do those things which are good and acceptable unto thy Divine Majesty ; We make our humble sup-

plications unto thee for these thy servants, who have now thus publicly dedicated themselves to thee and thy service. Let thy fatherly hand, we beseech thee, ever be over them ; let thy Holy Spirit ever be with them ; and so lead them in the knowledge and obedience of thy Word, that they now and evermore rejoicing in thy salvation, may lay hold on eternal life ; through our Lord Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

**O** ALMIGHTY Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

**A**LMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness ; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same ; through our Lord Jesus Christ. *Amen.*

¶ Then the Bishop shall bless them, saying thus :

**T**HE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ Members of other Churches, uniting with this Church, need not be confirmed except at their own request.

**NOTE.** The administration of the order of Confirmation is confined to the Bishops, not as of Divine right, but as a very ancient and desirable form of Church usage.



## THE FORM OF SOLEMNIZATION OF MATRIMONY.

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¶ At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on his left, the Minister shall say :

**D**EARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy matrimony; which is commended of St. Paul to be honourable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ Then speaking unto the Persons who are to be married, he shall say :

**I** REQUIRE and charge you both, (as ye will answer at the dreadful day

of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

¶ If no impediment be alleged, then shall the Minister say to the Man :

**M.** WILT thou have this Woman to thy wedded Wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

*Answer.* I will.

¶ Then shall the Minister say unto the Woman :

**N.** WILT thou have this Man to thy wedded Husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serve him, love,



honour, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

*Answer.* I will.

¶ Then shall the Minister say:  
Who giveth this Woman to be married to this Man?

¶ Then shall they give their Troth to each other in this manner: The Minister, receiving the Woman at her father's, or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him:

**I** M. take thee N. to my wedded Wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my Troth.

¶ Then shall they loose their hands; and the Woman with her right hand, taking the Man by his right hand, shall likewise say after the Minister:

**I** N. take thee M. to my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and obey, till death us do part, according to God's

holy ordinance; and thereto I give thee my Troth.

¶ Then shall the Man place upon the fourth finger of the Woman's left hand a Ring, and holding it there, repeat after the minister,

**W**ITH this Ring I thee wed: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray.

**O**UR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will they done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

**O** ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that they may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge), and may ever remain in perfect love and

peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ Then shall the Minister join their right hands together, and say :

Those whom God hath joined together, let no man put asunder.

¶ Then shall the Minister say:  
**F**ORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same (by giving and receiving

a Ring, and) by joining hands; I pronounce, that they are Husband and Wife; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Minister shall add this blessing:

**G**OD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

## THE ORDER FOR THE BURIAL OF THE DEAD.

¶ The Minister, meeting the Corpse at the entrance of the Church or Churchyard, and going before it, either into the Church, or towards the Grave, shall say one or more of the following sentences :

**I** AM the resurrection and the life, *saith the Lord*; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. *St. John xi. 25, 26.*

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for



myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. *1 Tim.* vi. 7; *Job.* i. 21.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *John* v. 24.

The dead shall hear the voice of the Son of God; and they that hear shall live, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *John* v. 25, 29.

Our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel. *2 Tim.* i. 10.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Tim.* i. 12.

¶ After they are come into the Church, shall be said one or

both of the following Psalms, taken from the xxxix. and xc.

Psalm xxxix.

**L**ORD, let me know my end, and the number of my days; that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offences, and make me not a rebuke unto the foolish.

When thou with rebukes dost chasen man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man, therefore, is but vanity.

Hear my prayer, O Lord; and with thine ears consider my calling; hold not thy peace at my tears:

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength



before I go hence, and be no more seen.

Psalm xc.

**L**ORD, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep, and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up and withered.

For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee, and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath? for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days, that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last, and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us, and for the years wherein we have suffered adversity.

Shew thy servants thy work, and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the begin-

ning, is now, and ever shall be : world without end. Amen.

¶ Then shall follow the Lesson, taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians. But the Minister, at his discretion, may select any other suitable portion of Scripture ; and in case of the burial of a child, *2 Samuel* xii. 15-23, and *St. Mark* x. 13-16, may be used.

I Cor. xv. 20.

**N**OW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all

things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? Why are they then baptized for the dead ? and why stand we in jeopardy every hour ? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? let us eat and drink, for to-morrow we die. Be not deceived : evil communications corrupt good manners. Awake to righteousness, and sin not ; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool ! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased



him, and to every seed his own body. All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body : it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second man is the Lord from heaven. As is the earthy, such are they that are

earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God ; neither doth corruption inherit incorruption. Behold, I show you a mystery : we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality ; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye



steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ Or this,

St. John xi. 32.

**T**HEN when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not

unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

¶ Here may be sung a Hymn, and the Minister may use the following Prayers, or any other, extemporaneous or otherwise.

**O** GOD, whose days are without end, and whose mercies cannot be numbered; make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: That, when we have served thee in

our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of thy Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

¶ Prayer for the afflicted or mourners.

**A**LMIGHTY God our Heavenly Father, behold thy bereaved children, and give them grace to say "thy will be done," for "thou doest all things well." Heal the wound which death has made, and vouchsafe a blessing through the doorway of affliction. May the hearts of those who mourn be weaned from the things of the vain and transitory world, and through the leading and comforting of the Holy Spirit be taught "to know thee and Jesus Christ whom thou hast sent," that when their pilgrimage is terminated here, they may have life for ever more. We believe thy promise, "as one whom his mother comforteth, so will I comfort

you." Fill up by thy indwelling presence in the grieving, emptied heart, the place of *thy servant* who has been called away; and draw the mourner to thyself, that there may be a meeting with the redeemed, where there shall be no more parting, no tears, and sorrow and sadness shall flee away. Enable thy servants to be submissive to thy will, and forgiving all that has been done amiss, accept them and us, through Jesus Christ our Lord. *Amen.*

¶ When they come to the Grave, when the Corpse is made ready to be laid into the earth, shall be sung or said :

**M**AN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.



Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to lose our confidence in thee.

¶ Then, while the earth shall be cast upon the Body, the Minister shall say:

**F**ORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; awaiting the general Resurrection in the last day, and the appearing of our Lord Jesus Christ: at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ Then may be said or sung:  
**I** HEARD a voice from heaven, saying unto me, Write, from henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev. xiv. 13.*

¶ Or, in the case of a child, the Minister may say:

**T**HE Lord Jesus said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. *St. Mark x. 14.*

¶ Then the Minister and People shall say the Lord's Prayer.

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then the Minister shall say one, or both, of the following prayers, or any other, extemporaneous or otherwise, at his discretion.

**A**LMIGHTY God, with whom do live the



spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

**O** MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live, though he die, and whosoever liveth, and believeth in him, shall not die eternally, who also hath taught us, by his holy Apostle St. Paul, not to be sorry, as men without hope, for

those who sleep in him; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, evermore. *Amen.*

¶ When this Service is used at Sea, for the words, *We commit his body to the ground, &c.*, substitute, *We commit his body to the deep, awaiting the general Resurrection, &c.*

## THE FORM OF ORDAINING DEACONS.

¶ After the singing of a Hymn, the Litany shall be said. Then shall follow a suitable Sermon, or Exhortation.

NOTE. After the prayer in the Litany for Ministers, the following suffrage shall be used: *That it may please thee to bless these, thy servants, now to be ordained Deacons, and to endue them with the gifts of thy Holy Spirit, that they may duly execute their Office, to the edifying of thy Church, and the glory of thy Holy Name.*

¶ Then shall a Presbyter present unto the Bishop such as desire to be ordained Deacons, saying:

REVEREND Brother in Christ, I present unto you these persons present, to be ordained Deacons.

*Bishop.*

TAKE heed that the persons whom ye present, are apt and meet for their learning in the Holy Scriptures and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ The Presbyter shall answer:

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the People:

BRETHREN, if there be any of you who knoweth any sufficient reason why any of these persons presented to be ordained Deacons ought not to be admitted to that Office, let him come forth in the name of God, and declare the same.

¶ And if sufficient reason be presented, the Bishop shall cease from ordaining that person, until such time as the party accused shall be found clear.

¶ Then the Bishop shall commend such as shall be found meet to be Ordained to the Prayers of the congregation; for the which Prayers there shall be silence kept for a space.

¶ Then shall be said the Service for the Communion, with the Collect, Epistle and Gospel, as follows:

*The Collect.*

ALMIGHTY God, the giver of every good and perfect gift, who, by thy Holy Spirit, hast appointed a Ministry in thy Church; Mercifully behold these thy servants now to be admitted into the Office of Deacons; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. Amen.

*The Epistle. 1 Tim. iii. 8.*

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon,



being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ Or this.

Acts vi. 2.

**T**HEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: whom they set before the Apostles; and when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

¶ Then shall the Bishop examine every one of those who are to be Ordained, in the presence of the People, after this manner:

**D**O you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his

glory, and the edifying of his people?

*Answer.* I trust so.

*Bishop.* Do you think that you are truly called according to the will of our Lord Jesus Christ, and according to the order of this Church, to the Ministry of the same?

*Answer.* I think so.

*Bishop.* Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

*Answer.* I do believe them.

*Bishop.* Will you diligently read and expound the same to the people among whom you minister?

*Answer.* I will.

*Bishop.* It appertaineth to the Office of a Deacon to assist the Presbyter as he shall require and direct; to read and instruct out of the Holy Scriptures; to preach the Gospel as opportunity is afforded; to search for the sick, the poor, and the spiritually destitute, and to minister to their necessities. Will you do this gladly and willingly?

*Answer.* I will so do, by the help of God.

*Bishop.* Will you apply all your diligence to frame and fashion your own lives and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples to the flock of Christ?

*Answer.* I will so do, the Lord being my helper.

*Bishop.* Will you give heed to your Bishop, and other Ministers who may have the charge and government over you; following with a glad mind and



will their Christian counsels and admonitions?

*Answer.* I will endeavour so to do, the Lord being my helper.

¶ Then the Bishop, laying his hands severally upon the head of every one of them, kneeling, shall say:

**T**AKE thou Authority to execute the Office of a Deacon in the Church of God now committed unto thee; In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then shall the Bishop deliver to every one of them the Bible, saying:

**T**AKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. I charge thee, therefore, before God, and the Lord Jesus Christ, preach the word; be instant in season and out of season.

¶ Then one of them shall read the Gospel:

St. Luke xii. 35.

**L**ET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself,

and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ Then shall follow the communion; and all who are ordained shall remain and receive.

¶ Immediately before the Benediction shall be said this Collect:

**A**LMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to call these thy servants to this Office and Ministry; make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Jesus Christ, may so well behave themselves in this Office, that they may purchase to themselves a good degree, and great boldness in the faith; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. *Amen.*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

## THE FORM OF ORDAINING PRESBYTERS.

¶ After the singing of a Hymn, the Litany shall be said. Then shall follow a suitable Sermon, or Exhortation.

NOTE.—That in the Litany the same suffrage shall be used as is appointed for Deacons; save only that the word *Deacons* shall be omitted, and the word *Presbyters* inserted instead of it.

¶ Then shall a Presbyter present unto the Bishop all those who are to be ordained Presbyters, and shall say:

**R**EVEREND Brother in Christ, I present unto you these persons present, to be ordained Presbyters.

*Bishop.* Take heed that these persons, whom ye present, are apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ The Presbyter shall answer:

**I** HAVE inquired concerning them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the people:

**B**RETHREN, these are they whom we purpose, God willing, to ordain this day to the Office of Presbyters; for after due examination, we find not to the contrary, but that they are lawfully called to their Function and Ministry, and that they are persons meet for the same. But yet if there be any of you who knoweth any sufficient reason for which any of them ought not to be received into this Office of the Ministry, let him come forth in the Name of God, and declare the same.

¶ And if the reasons are sufficient the Bishop shall cease

from ordaining that person, until such time as the party accused shall be found clear.

¶ Then the Bishop, (commending such as are found meet to be ordained, to the Prayers of the congregation) shall say the service for the Communion, with the Collect, Epistle and Gospel, as follows:

### *The Collect.*

**A**LMIGHTY God, the giver of every good and perfect gift, who by thy Holy Spirit hast appointed a Ministry in thy Church; Mercifully behold these thy servants now called to the Office of Presbyters; and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

### *The Epistle. Ephes. iv. 7.*

**U**NTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He



that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the Ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

*The Gospel. St. Matt. ix. 36.*

**W**HEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ Or this:

*St. John x. 1.*

**V**ERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he

spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ Then the Bishop, sitting in his chair, shall say unto them as follows:

**Y**E have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you and in the holy lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance, into how high a dignity, and to how weighty an Office and



Charge ye are called : That is to say to be Messengers, Watchmen, and Stewards of the Lord ; to teach, and to premonish ; to feed and provide for the Lord's family ; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve is his Spouse, and his Body. And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the condemnation that will ensue. Wherefore consider with yourselves the end of the Ministry, towards the Children of God, towards the Spouse and Body of Christ ; and see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity : as also to

beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves ; for that will and ability is given of God alone : therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same ; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures ; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves, long before this time ; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you ; so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way ; and that ye will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost : that by daily reading and weighing the Scriptures, ye may wax riper and stronger in your Ministry ; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples

and patterns for the people to follow.

And now, that this present Congregation of Christ may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the name of God, and of his Church, shall demand of you touching the same.

**D**O you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, and according to the order of this Church, to the Office and Ministry of a Presbyter?

*Answer.* I think it.

*Bishop.*

**A**RE you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing, as necessary to salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

*Answer.* I am so persuaded, and have so determined by God's grace.

*Bishop.*

**W**ILL you then give your faithful diligence, always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath set forth the same, according to the teachings of Holy Scripture: so that you may teach the people committed to your charge, with all diligence to keep and observe the same?

*Answer.* I will so do, by the help of the Lord.

*Bishop.*

**W**ILL you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word: and to use both public and private monitions and exhortations, as well to the sick as to the whole, as need shall require, and occasion shall be given?

*Answer.* I will, the Lord being my helper.

*Bishop.*

**W**ILL you be diligent in Prayer, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

*Answer.* I will endeavour so to do, the Lord being my helper.

*Bishop.*

**W**ILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

*Answer.* I will apply myself thereto, the Lord being my helper.

*Bishop.*

**W**ILL you maintain and set forwards, as much as lieth in you, quietness, peace and love, among all Christian people, and especially among them that are or shall be committed to your charge?

*Answer.* I will so do, the Lord being my helper.

¶ Then shall the Bishop, standing up, say:

**A**LMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may



accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things; for the which Prayers there shall be silence kept for a space.

¶ After which shall be said, the persons to be ordained Presbyters all kneeling, *Veni Creator Spiritus*, the Bishop beginning:

**C**OME Holy Ghost, our souls inspire,  
And lighten with celestial fire.  
Thou the anointing Spirit art,  
Who dost thy sevenfold gifts impart.

Thy blessed unction from above  
Is comfort, life, and fire of love.  
Enable with perpetual light  
The dulness of our blinded sight.

Anoint and cheer our soiled face  
With the abundance of thy grace.  
Keep far our foes, give peace at home;  
Where thou art guide, no ill can come.

Teach us to know the Father,  
Son,  
And thee, of both, to be but One.  
That, through the ages all along,  
This may be our endless song;

Praise to thy eternal merit,  
Father, Son, and Holy Spirit.

¶ That done, the Bishop shall pray in this wise, and say:

Let us pray.

**A**Lmighty God and heavenly Father, who, of thine infinite love and goodness towards us, hast given us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets,

Evangelists, Pastors and Teachers; by whose labour and Ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy Holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy Holy Name may be forever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ The persons to be ordained, still kneeling, the Bishop and Presbyters shall lay their hands upon the head of every one of them, severally, the Bishop saying:

**T**AKE thou Authority to execute the Office of a Presbyter in the Church of God, now committed unto thee; and be thou a faithful Dispenser of the Word of God, and of his Holy Ordinances: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Bishop shall deliver to every one of them



kneeling, the Bible into his hand, saying:

**T**AKE thou Authority to preach the Word of God, and to administer the Holy Sacraments.

¶ Then the Bishop shall proceed with the Service of the Communion, and the newly-ordained Presbyters shall remain in the same place where hands were laid upon them, until they have received the Communion.

¶ Immediately before the Benediction, shall be said this Collect.

**M**OST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most Holy Word, or agreeably to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the in-

crease of thy kingdom; through Jesus Christ our Lord. *Amen.*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ And if, on the same day, some be ordained Deacons and some Presbyters, the Deacons shall be first presented, and then the Presbyters. The Epistle shall be Ephesians iv. 7 to 13, as before in this Office. Immediately after which, they that are to be ordained Deacons, shall be examined, and ordained, as is above prescribed. Then one of them having read the Gospel, which shall be either out of Saint Matthew ix. 36, as before in this Office: or else Saint Luke xii. 35 to 38, as before in the Form of the Ordination of Deacons, they that are to be ordained Presbyters, shall likewise be examined and ordained, as is in this Office before appointed.

## THE FORM OF CONSECRATING A BISHOP.

¶ A Bishop presiding shall begin the Communion Service, in which this shall be the Collect:

**A**Lmighty God, from whom cometh every good and perfect gift, give grace, we beseech thee, to all Bishops and other Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the

same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ Then shall be read the Epistle.

*Acts xx. 17.*

**F**ROM Miletus, *Paul* sent to Ephesus, and called the

Elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things,

to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ Then shall be read the Gospel.

St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ Or this.

St. Matt. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in



earth. Go ye therefore, and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ After the Gospel and Sermon are ended, the elected Bishop shall be presented to the Bishop presiding, sitting in his chair, those who present him saying:

**R**EVEREND Brother in Christ, we present unto you this godly and well-learned man, to be consecrated to the Office and Work of a Bishop.

¶ Then shall the Bishop presiding demand testimonials in behalf of the elected Bishop, and shall cause them to be read.

¶ Then shall be read the Litany; save only, that after this place, *That it may please thee to illuminate all Ministers, etc.*, the proper Suffrage shall be:

**T**HAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name.

*Answer.* We beseech thee to hear us, good Lord.

¶ Then shall be said this Prayer following:

**A**LMIGHTY God, mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and so replenish him with the truth of thy Doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and

the edifying and well governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ Then the Bishop presiding shall say to him that is to be Consecrated:

**B**ROTHER, forasmuch as it is enjoined in Holy Scripture, that we should not be hasty in laying on hands and admitting any person to Office in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood, before we admit you to the Office of a Bishop, we will examine you in certain Articles, to the end that the Congregation present may have a trial and bear witness, how you are minded to behave yourself in the Church of God.

**A**RE you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

*Answer.* I am so persuaded.

*The Bishop Presiding.* Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

*Answer.* I am so persuaded, and determined, by God's grace.

*Bishop.* Will you then faithfully exercise yourself in the Holy Scriptures, and call upon



God by prayer for the true understanding of the same ; so that you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gain-sayers?

*Answer.* I will so do, by the help of God.

*Bishop.* Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word ; and both privately and openly to call upon and encourage others to the same?

*Answer.* I am ready, the Lord being my helper.

*Bishop.* Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world ; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

*Answer.* I will so do, the Lord being my helper.

*Bishop.* Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men ; and diligently exercise such discipline as, by the authority of God's Word, and by the order of this Church, is committed to you?

*Answer.* I will do so, by the help of God.

*Bishop.* Will you be faithful in ordaining, or laying hands upon others?

*Answer.* I will so be, by the help of God.

*Bishop.* Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

*Answer.* I will so show myself, by God's help.

*Bishop.* Will you faithfully feed the flock of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lord over God's heritage, but being an example to the flock?

*Answer.* I will do so, the Lord being my helper.

¶ Then the Bishop presiding, standing up, shall say:

**A**LMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same ; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day ; through Jesus Christ our Lord. *Amen.*

¶ Then the Bishop elect, kneeling down, *Veni, Creator Spiritus* shall be said ; the Bishop presiding beginning, and all others that are present answering by verses, as followeth:

**C**OME, Holy Ghost, our souls inspire,  
And lighten with celestial fire.  
Thou the anointing Spirit art,  
Who dost thy sevenfold gifts impart.

Thy blessed unction from above  
Is comfort, life, and fire of love.  
Enable with perpetual light  
The dulness of our blinded sight.

Anoint and cheer our soiled face  
With the abundance of thy grace.

Keep far our foes, give peace at home ;  
Where thou art guide, no ill can come.

Teach us to know the Father,  
Son,  
*And thee, of both, to be but  
One.*

That, through the ages all  
along,  
*This may be our endless song :*

Praise to thy eternal merit,  
*Father, Son and Holy Spirit.*

¶ That ended, the Bishop  
presiding shall say:

Lord, hear our prayer.

*Answer.* And let our cry  
come unto thee.

Let us pray.

**A**LMIGHTY God, and most  
merciful Father, who, of  
thine infinite goodness, hast  
given thine only and dearly be-  
loved Son Jesus Christ, to be  
our Redeemer, and the Author  
of everlasting life; who, after  
that he had made perfect our  
Redemption by his death, and  
was ascended into heaven,  
poured down his gifts abun-  
dantly upon men, making some  
Apostles, some Prophets, some  
Evangelists, some Pastors and  
Teachers; to the edifying and  
making perfect his Church;  
Grant, we beseech thee, to this  
thy servant, such grace, that  
he may evermore be ready to  
spread abroad thy Gospel, the  
glad tidings of reconciliation  
with thee; and use the author-  
ity given him, not to destruc-  
tion, but to salvation; not to  
hurt, but to help: so that, as a  
wise and faithful servant, giv-  
ing to thy family their portion  
in due season, he may at last  
be received into everlasting  
joy; through Jesus Christ our  
Lord, who, with thee and the  
Holy Ghost, liveth and reign-  
eth, one God, world without  
end. *Amen.*

¶ Then the Bishop presiding,  
and three or more Presbyters,

with such other Bishops as may  
be present, shall lay their hands  
upon the head of the elected  
Bishop, kneeling before them,  
the Bishop presiding saying:

**T**AKE thou authority to exe-  
cute the Office and Work of  
a Bishop in the Church of God,  
now committed unto thee; In  
the Name of the Father, and of  
the Son, and of the Holy Ghost.  
*Amen.*

¶ Then the Bishop presiding  
shall deliver him the Bible,  
saying:

**G**IVE heed unto reading,  
exhortation, and doctrine.  
Think upon the things con-  
tained in this Book. Be dili-  
gent in them, that the incense  
coming thereby may be mani-  
fest unto all men; for by so  
doing thou shalt both save thy-  
self and them that hear thee.  
Be to the flock of Christ a shep-  
herd, not a wolf; feed them,  
devour them not. Hold up the  
weak, heal the sick, bind up  
the broken, bring again the out-  
casts, seek the lost. Be so  
merciful, that you be not too  
remiss; so minister discipline.  
that you forget not mercy: that  
when the Chief Shepherd shall  
appear, you may receive the  
never-fading crown of glory;  
through Jesus Christ our Lord.  
*Amen.*

¶ Then shall follow the Com-  
munion Service.

¶ And for the last Collect,  
immediately before the Bene-  
diction, shall be said this  
Prayer:

**M**OST merciful Father, we  
beseech thee to send down  
upon this thy servant thy  
heavenly blessing; and so en-  
due him with thy Holy Spirit,  
that he, preaching thy Word,  
may not only be earnest to re-



prove, beseech, and rebuke, with all patience and doctrine; but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity: that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy

Ghost, world without end. *Amen.*

**T**HE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

## THE FORM FOR THE PUBLIC RECEPTION OF PRESBYTERS

¶ After suitable Services and a Sermon, the Presbyter to be Received shall be presented to the Bishop officiating, by a Presbyter of this Church, as follows:

**R**EVEREND Brother in Christ, I present unto you this godly and well-learned Presbyter, to be received into the Ministry of this Church.

*Bishop.* Reverend Brother, it has been duly certified to us that you have been Ordained to the Holy Ministry in the ——— Church, and now desire to exercise your Ministry in this Church; do you solemnly declare your belief in the Old and New Testaments, and in the Doctrines set forth in our Articles and Liturgy?

*Answer.* I do.

*Bishop.* Our help is in the Name of the Lord;

*Answer.* Who hath made heaven and earth.

*Bishop.* Let us pray.

¶ All kneeling.

**O**UR Father, which art in heaven, Hallowed be thy

Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

**M**OST merciful Father, we beseech thee to send upon this thy servant thy heavenly blessing; that he may be clothed with righteousness, and that thy Word spoken by his mouth may have such success that it may never be spoken in vain. Grant also that the people to whom he may minister may have grace to hear and receive what he shall deliver out of thy most holy Word, or agreeable to the same, as the means of their salvation; so that all may seek thy glory, and the increase



of thy kingdom; through Jesus Christ our Lord. *Amen.*

¶ Then shall the officiating Bishop give him the Right Hand of Fellowship, saying :

**B**ROTHER, take thou authority to execute in this Church the Office of a Presbyter, to which thou hast already been Ordained, and be thou a faithful Dispenser of the Word of God and of the Christian Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Bishop, or a Presbyter appointed by him, shall

deliver a suitable Charge to the newly received Presbyter; after which a Hymn may be sung, followed by collects or extemporaneous prayer, closing with this Benediction :

**T**HE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the Sheep, through the blood of the everlasting covenant; make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

## THE FORM FOR THE INSTALLATION OF PASTORS.

¶ After the usual Morning Prayer, or other Service, in which the First Lesson shall be *Ezekiel xxxiii. 1-10*, and the Second Lesson, *St. John x. 1-19*, the Bishop, or Presbyter officiating, shall say :

**D**EARLY beloved in the Lord, we have assembled for the purpose of installing the Rev. A. B. as Rector [or Minister] of this Church and congregation, and are possessed of your vote that he has been so elected. But if any of you can show just cause why he may not be installed, we proceed no further, because we would not that an unworthy person should minister among you.

¶ If no objection be offered, the Bishop, or Presbyter officiating, shall say :

The Lord be with you.

*Answer.* And with thy spirit.

Let us pray.

**D**IRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord, who hath taught us to pray unto thee, O Almighty Father, in his prevailing name and words :

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this

day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then shall the Officiating Minister present the Pastor elect with the Holy Scriptures and the Books of Worship and Government of this Church, saying:

**R**ECEIVE these Books; and let them be the rule of thy conduct in dispensing the Divine Word, in leading the Devotions of the people, and in exercising the Discipline of this Church; and be thou in all things a pattern to the flock committed to thy care.

¶ Then shall be said or sung the following Anthem:

*Laudate Nomen.*

**O** PRAISE the Lord, laud ye the Name of the Lord; praise it, O ye servants of the Lord.

2 Ye that stand in the house of the Lord, in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious; O sing praises unto his Name for it is lovely.

*Psalm cxxxv. 1, 2, 3.*

4 The Lord is gracious and merciful; long suffering, and of great goodness.

5 The Lord is loving unto every man; and his mercy is over all his works.

6 All thy works praise thee, O Lord; and thy saints give thanks unto thee. *Psalm cxlv. 8, 9, 10.*

7 The Lord doth build up Jerusalem, and gather together the outcasts of Israel.

8 He healeth those that are broken in heart, and giveth medicine to heal their sickness.

9 The Lord's delight is in them that fear him, and put their trust in his mercy.

10 Praise the Lord, O Jerusalem; praise thy God, O Sion.

11 For he hath made fast the bars of thy gates, and hath blessed thy children within thee.

12 He maketh peace in thy borders, and filleth thee with the flour of wheat. *Psalm cxlvii. 2, 3, 11, 12, 13, 14.*

13 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

14 O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people. Blessed be God. *Psalm lxviii. 20, 35.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end.

*Minister.* The Law was given by Moses;

*People.* But Grace and Truth came by Jesus Christ.

*Minister and People.* Who is God over all, blessed for evermore. Amen.

Let us pray.

**M**OST gracious God, the Giver of all good and perfect gifts; Give thy grace, we beseech thee, to thy servant, to whom the charge of this congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. Amen.



**O** HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with that Church to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

**O** GOD, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

**O** ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ

himself being the chief Corner Stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple, acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace that with one heart they may desire the prosperity of thy holy Church universal, and with one mouth may profess the faith once delivered to the saints. And grant that the course of this world may be so peaceably ordered by thy governance, that all who profess and call themselves Christians may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art, with the Father and the Holy Ghost one God, world without end. *Amen.*

¶ Then shall follow the Sermon, and after extemporaneous or other prayer, the newly Installed Pastor shall pronounce the Benediction.

#### FORM FOR THE

## CONSECRATION OR DEDICATION OF A CHURCH OR CHAPEL.

¶ After a suitable Hymn, the Bishop or Presbyter officiating, shall say:

**D**EARLY beloved in the Lord; forasmuch as devout and holy men, as well under

the Law as under the Gospel, moved either by the express command of God, or by the influence of the Holy Spirit, and acting agreeably to their own sense of the natural fit-



ness of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father: Let us not doubt but that he will also favourably approve our godly purpose of setting apart this place in a solemn manner, for the several offices of religious worship, and let us now faithfully and devoutly seek his blessing on this our undertaking.

¶ Then shall be said the following prayers, all kneeling.

**O** ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased, in thy Son Jesus Christ, our Lord, to promise thy special presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto thee; vouchsafe, O Lord, to be present with us, who are here gathered together, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy Holy Word, for the preaching of the everlasting Gospel, for the administration of holy Ordinances, and for the offering of prayer and praise: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory,

and the furtherance of our happiness, both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour. *Amen.*

**R**EGARD, O Lord, the supplications of thy servants, and grant that whosoever is here dedicated to thee in Baptism, may, through thy grace, become a living member of Christ's Church, and ever remain in the number of thy faithful children. *Amen.*

**G**RANT, O Lord, that all who in this place shall confess Christ in the rite of Confirmation, may be enabled, through thy grace, to avoid all those things that are contrary to their profession, and to do all such things as are agreeable to the same. *Amen.*

**G**RANT, O Lord, that whosoever shall here commemorate the death of our Lord Jesus Christ, in the Holy Supper, may come to that Ordinance with faith, charity, and true repentance; and have fellowship with thee and with thy Son, Jesus Christ, our Lord. *Amen.*

**G**RANT, O Lord, that by thy Holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same. *Amen.*

**G**RANT, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the covenant between them made, and may remain in perfect love together unto their lives' end. *Amen.*

**G**RANT, we beseech thee, Blessed Lord, that whosoever shall draw near to thee in this place, to give thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them: All which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. *Amen.*

¶ Then shall be read the Morning Prayer, omitting the Litany.

PROPER PSALMS: xxiv., and cxxxii.

PROPER LESSONS.

*First.* 1 Kings viii. 22-63.

*Second.* 1 Cor. iii., or Heb. ix. 1-15.

¶ After the Sermon, shall be used the following collects, or extemporaneous prayer:

**B**LESSED be thy Name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honour and worship; and grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness,

by making a right use of it, to the glory of thy blessed Name; through Jesus Christ our Lord. *Amen.*

**O** GOD, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

**O** ALMIGHTY God, who dost vouchsafe to dwell in the assemblies of thy people, and to accept their offerings of service and praise; bless, we beseech thee, the religious services of this day, and grant that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity, and the Gospel of Christ be faithfully preached, throughout all generations through Jesus Christ our Lord. *Amen.*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*



# ARTICLES OF RELIGION,

AS ADOPTED BY THE GENERAL COUNCIL OF THE REFORMED  
EPISCOPAL CHURCH, ON THE EIGHTEENTH DAY OF MAY,  
IN THE YEAR OF OUR LORD ONE THOUSAND EIGHT HUN-  
DRED AND SEVENTY-FIVE.

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[Extract from the Minutes of the Third General Council of  
the Reformed Episcopal Church, held at Chicago, May 18th,  
1875]:—

WHEREAS, This Church has, in its Declaration of Principles,  
proclaimed its belief in the doctrines of grace substantially as  
they were set forth in the Thirty-nine Articles ; therefore,

*Resolved*, As the sense of this Council, that the Articles re-  
ported by the Committee on Doctrine and Worship, and accepted  
at this Council, be and are hereby adopted, as containing sub-  
stantially the great truths known as the "Doctrines of Grace."

*Resolved*, That the foregoing preamble and resolution be  
printed as a prefatory note to the Articles of Religion.

## *I. Of the Holy Trinity.*

THERE is but one living and  
true God, who is a spirit,  
everlasting ; of infinite power,  
wisdom and goodness ; the ma-  
ker and preserver of all things,  
both visible and invisible. And  
in unity of this Godhead, there  
be three persons, of one sub-  
stance, power and eternity ; the  
Father, the Son, and the Holy  
Ghost.

## *II. Of the Word, or Son of God, which was made very man.*

THE Son, who is the Word  
of the Father, begotten  
from everlasting of the Father,  
the very and eternal God, of  
one substance with the Father,  
took man's nature in the womb  
of the blessed virgin, of her  
substance : so that two whole  
and perfect natures, that is to  
say, the Godhead and manhood,  
were joined together in one  
person, never to be divided,  
whereof is one Christ, very  
God and very man ; who truly  
suffered, was crucified, dead

and buried, to satisfy Divine  
justice, and to reconcile us to  
his Father, and to be a sacri-  
fice, not only for original sin,  
but also for actual sins of men.

## *III. Of the Resurrection of Christ, and His Second Com- ing.*

CHRIST did truly rise from  
death, and took again his  
body, with flesh, bones, and all  
things appertaining to the per-  
fection of man's nature, where-  
with he ascended into heaven,  
and there sitteth, our High  
Priest and Advocate, at the  
right hand of the Father,  
whence he will return to judge  
the world in righteousness.  
This Second Coming is the  
blessed hope of the Church.  
The heavens have received him,  
till the times of the restitution  
of all things. To those who  
look for him he shall appear a  
second time without sin unto  
salvation. Then shall he change  
the body of our humiliation  
that it may be fashioned like  
unto his glorious body. He



will take to himself his great power, and shall reign till he have put all enemies under his feet.

#### IV. *Of the Holy Ghost.*

**T**HE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

It is the work of the Holy Ghost to reprove and convince the world of sin, and of righteousness, and of judgment; to take of the things of Christ, and show them to men; to regenerate—making men willing, leading them to faith in Christ, and forming Christ in them the hope of glory; to strengthen them with might in their inner man, that Christ may dwell in their hearts by faith; and to secure in them that walking in the ways of God which is called the fruit of the Spirit. The true Church is thus called out of the world, and is builded together for an habitation of God, through the Spirit.

#### V. *Of the Sufficiency of the Holy Scriptures for Salvation.*

**A**LL Scripture is given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost: Holy Scripture is therefore the Word of God; not only does it contain the Oracles of God, but it is itself the very Oracles of God. And hence it containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand the canonical

books of the Old and New Testament, viz. —

#### OF THE OLD TESTAMENT

*Genesis,*  
*Exodus,*  
*Leviticus,*  
*Numbers,*  
*Deuteronomy,*  
*Joshua,*  
*Judges,*  
*Ruth,*  
*The First Book of Samuel,*  
*The Second Book of Samuel,*  
*The First Book of Kings,*  
*The Second Book of Kings,*  
*The 1st Book of Chronicles,*  
*The 2nd Book of Chronicles,*  
*The Book of Ezra,*  
*The Book of Nehemiah,*  
*The Book of Esther,*  
*The Book of Job,*  
*The Psalms,*  
*The Proverbs,*  
*Ecclesiastes,*  
*Song of Solomon,*  
*Isaiah,*  
*Jeremiah,*  
*Lamentations of Jeremiah,*  
*Ezekiel,*  
*Daniel,*  
*Hosea,*  
*Joel,*  
*Amos,*  
*Obadiah,*  
*Jonah,*  
*Micah,*  
*Nahum,*  
*Habakkuk,*  
*Zephaniah,*  
*Haggai,*  
*Zechariah,*  
*Malachi.*

#### OF THE NEW TESTAMENT :

*Matthew,*  
*Mark,*  
*Luke,*  
*John,*  
*Acts of the Apostles,*  
*Romans,*  
*1st Corinthians,*  
*2nd Corinthians,*  
*Galatians,*  
*Ephesians,*

*Philippians,  
Colossians,  
1st Thessalonians,  
2nd Thessalonians,  
1st Timothy,  
2nd Timothy,  
Titus,  
Philemon,  
Hebrews,  
James,  
1st Peter,  
2nd Peter,  
1st John,  
2nd John,  
3rd John,  
Jude,  
The Revelation.*

The Book commonly called "The Apocrypha" is not a portion of God's Word, and is not, therefore, to be read in churches, nor to be used in establishing any doctrine.

#### VI. *Of the Old Testament.*

**T**HE Old Testament is not contrary to the New : for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises ; and although the Law given from God by Moses, as touching Ceremonies and Rites, does not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth ; yet notwithstanding, as a rule of right living, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

#### VII. *Of Original or Birth-sin.*

**O**RIGINAL sin standeth not in the following of Adam, as the Pelagians do vainly talk ; but it is the fault and corruption of the nature of every man,

that naturally is engendered of the offspring of Adam, whereby man is wholly gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit ; and therefore in every person born into this world, it deserveth God's condemnation. Men are, as the Apostle speaks, "by nature the children of wrath." And this infection of nature doth remain, yea, in them that are regenerated. And although there is no condemnation for them that are in Christ Jesus, yet the Apostle doth confess, that concupiscence or lust in such hath of itself the nature of sin.

#### VIII. *Of Man's Condition by Nature.*

**T**HE condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ first inclining us, that we may have a good will, and working with us, when we have that good will.

#### IX. *Of Works before Justification.*

**W**ORKS commonly called good before the grace of Christ and the inspiration of his Spirit, have not the nature of obedience to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to deserve, or to receive grace.

#### X. *Of Regeneration, or the New Birth.*

**R**EGENERATION is the creative act of the Holy



Ghost, whereby he imparts to the soul a new spiritual life.

And whosoever believeth in Christ is born again, for, saith the Scripture, "ye are all the children of God by faith in Christ Jesus."

#### XI. *Of Faith.*

**T**HE faith which brings justification is simply the reliance or dependence on Christ which accepts him as the sacrifice for our sins, and as our righteousness.

We may thus rely on Christ, either tremblingly or confidently; but in either case it is saving faith. If, though tremblingly, we rely on him in his obedience for us unto death, instantly we come into union with him, and are justified. If, however, we confidently rely on him, then have we the comfort of our justification. Simply by faith in Christ are we justified and saved.

#### XII. *Of the Justification of Man.*

**W**E are pardoned and accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ, by Faith; and not for our own Works or Deservings. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. He bare our sins in his own body. It pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to provide for us the most precious sacrifice of Christ, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is himself the righteousness of all them that truly do believe in him. He for them paid their ransom, by his death. He for them fulfilled the law, in his

life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort.

#### XIII. *Of Repentance.*

**T**HE Repentance required by Scripture, is a change of mind toward God, and is the effect of the conviction of sin, wrought by the Holy Ghost.

The unconverted man may have a sense of remorse, or of shame and self-reproach, and yet he may have neither a change of mind toward God, nor any true sorrow; but when he accepts Christ as his Saviour, therein he manifests a change of mind, and is in possession of repentance unto life. The sinner comes to Christ through no laboured process of repenting and sorrowing; but he comes to Christ and repentance both at once, by means of simply believing. And ever afterwards his repentance is deep and genuine in proportion as his faith is simple and childlike.

#### XIV. *Of the Sonship of Believers.*

**B**ELIEVERS in Christ are born of God, through the regenerating power of his Spirit, and are partakers of the Divine nature; for if "that which is born of the flesh is flesh," so "that which is born of the Spirit is spirit."

And all who are thus born of God are sons of God, and joint heirs with Christ; and therefore, without distinction of name, brethren with Christ and with one another.

#### XV. *Of Good Works.*

**G**OOD Works, which are the Fruits of Faith, and follow after Justification, are pleasing



and acceptable to God in Christ, and do spring out, necessarily, of a true and lively Faith; in-somuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit. They who truly believe will seek to do the will of God, and they who do not thus seek are not to be accounted true believers.

*XVI. Of Works of Supererogation.*

**VOLUNTARY** Works, besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogance and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

*XVII. Salvation only in Christ.*

**HOLY** Scripture doth set out unto us the name of Jesus Christ only, whereby men must be saved. His was a finished work and completely sufficient. Without any merit or deserving on our part he has secured to believers in him pardon, acceptance, sonship, sanctification, redemption and eternal glory. Those who believe in him are in him complete. They are even now justified and have a present salvation; though they may not at all times have the sense of its possession.

*XVIII. Of Election, Predestination and Free Will.*

**WHILE** the Scriptures distinctly set forth the election, predestination and calling of the people of God unto eternal

life, as Christ saith: "All that the Father giveth me shall come to me;" they no less positively affirm man's free agency and responsibility, and that salvation is freely offered to all through Christ.

This Church, accordingly, simply affirms these doctrines as the Word of God sets them forth, and submits them to the individual judgment of its members, as taught by the Holy Spirit; strictly charging them that God commandeth all men everywhere to repent, and that we can be saved only by faith in Jesus Christ.

*XIX. Of Sin after Conversion.*

**THE** grant of repentance is not to be denied to such as fall into sin after conversion: that is to say, after, by the quickening into life by the Holy Ghost, they have turned to God by faith in Christ, and have been brought into that change of mind which is repentance unto life. For after we have received the Holy Ghost we may, through unbelief, carelessness, and worldliness, fall into sin, and by the grace of God we may arise again, and amend our lives; but every such fall is a grievous dishonour to our Lord, and a sore injury to ourselves.

*XX. Of Christ alone, without Sin.*

**CHRIST**, in the truth of our nature, was made like unto us in all things, sin only excepted, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself, made *once forever*, should take away the sin of the world; and sin (as St. John saith) was not in him. But all we the rest, although born again in Christ,



yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

*XXI. Of the Church.*

**T**HE souls dispersed in all the world, who adhere to Christ by faith, who are partakers of the Holy Ghost, and worship the Father in spirit and in truth, are the body of Christ, the house of God, the flock of the Good Shepherd—the holy, universal Christian Church.

A visible Church of Christ is a congregation of believers in which the pure Word of God is preached, and Baptism and the Lord's Supper are duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. And those things are to be considered requisite which the Lord himself did, he himself commanded, and his apostles confirmed.

As the Church of Jerusalem, Alexandria, Antioch and Rome, have erred: so also others have erred and may err, not only in their living and manner of Ceremonies, but also in matters of Faith.

*XXII. Of the Authority of a Church.*

**A** CHURCH hath power to decree Ceremonies, and to establish forms of worship, and laws for the government and discipline of its members, and to declare its own faith; yet it is not lawful for any Church to ordain or decide anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. And as the Church ought not to decree anything against the same, so besides the same ought it not to enforce anything to be

believed for necessity of salvation. The Nicene Creed, as set forth in the Prayer-book of this Church, and that which is commonly called the Apostles' Creed, ought to be received and believed; for they may be proved by Holy Scripture.

*XXIII. Of the Authority of General Councils.*

**G**ENERAL Councils (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), may err, and sometimes have erred, not only in worldly matters, but also in things pertaining to God. Wherefore things ordained by them as necessary to salvation are not binding, as such, on a Christian man's conscience, unless it may be proved that they be taken out of Holy Scripture. No law or authority can override individual responsibility, and therefore the right of private judgment: For the individual Christian, as Christ distinctly affirms, is to be judged by the Word. The only Rule of Faith is God's Word written.

*XXIV. Of Ministering in the Congregation.*

**T**HOSE who take upon themselves the office of public preaching, or ministering the ordinances in the congregation, should be lawfully called thereunto, and sent to execute the same. And those we ought to judge lawfully called and sent, which be moved to this work by the Holy Ghost, and are duly accredited by the Lord's People.

That doctrine of "Apostolic Succession," by which it is taught that the ministry of the Christian Church must be derived through a series of uninterrupted ordinations, whether



by tactual succession or otherwise, and that without the same there can be no valid ministry, no Christian Church, and no due ministration of Baptism and the Lord's Supper, is wholly rejected as unscriptural, and productive of great mischief.

This Church values its historic ministry, but recognizes and honours as equally valid the ministry of other Churches, even as God the Holy Ghost has accompanied their work with demonstration and power.

#### XXV. *Of the Sacraments.*

BY the word Sacrament this Church is to be understood as meaning only a symbol or sign divinely appointed.

Our Lord Jesus Christ hath knit together his people in a visible company by sacrament, most few in number, most easy to be kept, most excellent in signification, viz.: Baptism and the Lord's Supper.

Those five so-called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed by the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

And in such only as worthily receive Baptism and the Lord's Supper are they of spiritual benefit, and yet not that of the work wrought (ex opere operato), as some men speak. Which word, as it is strange and unknown to holy Scripture, so it gendereth no godly, but a very superstitious sense. In such as receive them rightly, faith is confirmed and grace

increased by virtue of prayer to God. But they that receive them unworthily, purchase to themselves judgment, as St. Paul saith; while it is equally true that none, however conscious of unworthiness, are debarred from receiving them, if they are trusting in the Lord Jesus Christ alone for salvation.

#### XXVI. *Of Baptism.*

BAPTISM represents the death of believers with Christ, and their rising with him to newness of life. It is a sign of profession, whereby they publicly declare their faith in him. It is intended as a sign of regeneration or new birth. They that are baptized are grafted into the visible Church: the promises of the forgiveness of sin and of adoption to be the sons of God by the Holy Ghost, are visibly set forth. The baptism of young children is retained in this Church, as agreeable to ancient usage and not Contrary to Holy Writ.

#### XXVII. *Of the Lord's Supper.*

THE Supper of the Lord is a memorial of our Redemption by Christ's death, for thereby we do show forth the Lord's death till he come. It is also a symbol of the soul's feeding upon Christ. And it is a sign of the communion that we should have with one another.

Transubstantiation (or the change of the substance of bread and wine into the very body and blood of Christ) in the Supper of the Lord, cannot be proved by Holy Writ, is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many and idolatrous superstitions.



Consubstantiation (or the doctrine that Christ is veiled under the unchanged bread and wine, and that his very body and blood are present therein and separate the one from the other) is utterly without warrant of Scripture, is contradictory of the fact that Christ, being raised, dieth no more, and is productive equally with transubstantiation, of idolatrous errors and practices.

We feed on Christ only through his word, and only by faith and prayer; and we feed on him, whether at our private devotions, or in our meditations, or on any occasion of public worship, or in the memorial symbolism of the Supper.

The elements of the Lord's Supper were not by Christ's ordinance designed to be reserved, carried about, lifted up, or worshipped.

#### XXVIII. *Of both Kinds.*

**T**HE Cup of the Lord is not to be denied to any of his people, for both the bread and the wine, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

#### XXIX. *Of Unworthy Persons Ministering in the Congregation.*

**A**LTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of word and ordinances: yet, forasmuch as they do not the same in their own name, but in Christ's, the believer is not deprived of the benefits of God's ordinances; because, though they be ministered by evil men, yet are they Christ's institution, and set forth his promise.

Nevertheless, it appertaineth to the discipline of the Church,

that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences: and finally, being found guilty, by just judgment, be deposed.

#### XXX. *Of the one Oblation of Christ finished upon the Cross.*

**T**HE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. And as there is only this one sacrifice in the Christian Church, once made, never to be repeated, so there is but the one Priest, even Jesus Christ, the Apostle and High Priest of our profession. Wherefore the sacrifices of Masses, in the which it is commonly said that the Priest offers Christ for the quick and the dead, for the remission of pain or guilt, or any representations of the Lord's Supper as a sacrifice, are blasphemous fables and dangerous deceits.

#### XXXI. *Of Certain Erroneous Doctrines and Practices.*

**T**HE Romish doctrines concerning purgatory, penance, and satisfaction, have no support from the word of God, and are, besides, contradictory of the completeness and sufficiency of the redemption in Christ Jesus, of justification by faith, and of the sanctifying efficacy of God the Holy Ghost. Praying for the dead is man's tradition, vainly invented, and is in violation of the express warnings of Almighty God to the careless and unconverted. The adoration of relics and images, and the invocation of saints, besides that they are grounded upon no warranty of Scripture, are idolatrous prac-



tices, dishonouring to God, and compromising the mediatorship of Christ. It is also repugnant to the word of God, to have public prayer in the Church, or to minister the ordinances, in a tongue not understood by the people.

*XXXII. Of Confession and Absolution.*

**P**PRIVATE confession of sins to a priest, commonly known as Auricular Confession, has no foundation in the word of God, and is a human invention. It makes the professed penitent a slave to mere human authority, entangles him in endless scruples and perplexities, and opens the way to many immoralities.

If one sin against his fellow-man, the Scripture requires him to make confession to the offended party; and so, if one sin and bring scandal upon the Christian Society of which he is a member. And Christians may often, with manifest profit, confess to one another their sins against God, with a view solely to instruction, correction, guidance, and encouragement in righteousness. But in any and every case confession is still to be made to God; for all sins are committed against him, as well such as offend our fellow-man, as those that offend him alone.

Priestly absolution is a blasphemous usurpation of the sole prerogative of God. None can forgive sins as against God but God alone.

The blood of Jesus Christ

only can cleanse us from our sins, and always we obtain forgiveness directly from God, whenever by faith in that blood we approach him with our confessions and prayers.

*XXXIII. Of the Marriage of Ministers.*

**C**HRISTIAN Ministers are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion.

*XXXIV. Of the Power of the Civil Authority.*

**T**HE power of the civil magistrate extendeth to all men, as well Ministers as people, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted.

*XXXV. Of Christian Men's Goods.*

**T**HE riches and goods of Christian men are not common, but their own, to be controlled and used according to their Christian judgment. Every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability; and as a steward of God, he should use his means and influence in promoting the cause of truth and righteousness, to the glory of God.

I hereby certify that the above is a true Copy of the Articles of Religion of the Reformed Episcopal Church, adopted in General Council, at Chicago, Illinois, May, 1875.

HERBERT B. TURNER,

*Secretary.*

May 25th, 1875.